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The Chinook Book

By *El Comancho*
(W. S. Phillips)

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THE CHINOOK BOOK

A DESCRIPTIVE ANALYSIS OF THE CHINOOK JARGON IN PLAIN WORDS, GIVING INSTRUCTIONS FOR PRONUNCIATION, CONSTRUCTION, EXPRESSION AND PROPER SPEAKING OF CHINOOK WITH ALL THE VARIOUS SHADED MEANINGS OF THE :: WORDS ::

By EL COMANCHO
(W. S. Phillips)

Seattle, 1913

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PREFACE

THIS BOOK is written with the object of reducing to understandable English one of the most flexible of primitive languages ever known. In a few years the men who have spoken this unwritten jargon and depended on it as a means of communication with savage peoples will have crossed the great divide and with them will go the only authority on Chinook. Having talked Chinook for nearly thirty years, with both Indians and whites, and being a trained writer for all these years, I thought it "up to me" to record the Chinook jargon in as nearly an authoritative way as it is possible to do it in English.

This I have done in this little book as well as I am able and I have taken care to record the REAL Chinook **spoken sounds** by giving like English sounds in example words instead of depending on English sound symbols to fix the Chinook sounds.

If this book is taken as a Chinook standard of spelling there should be no further confusion in recording anything in Chinook and I hope for the sake of the jargon that this will be done.

Contrary to common belief, the Chinook jargon is **not** a product of the Hudson Bay Company, but is a spontaneous growth that started first among the old fur traders of Nootka when the Spanish first made a fur port of Nootka, on the west coast of Vancouver Island, many years before the Hudson Bay Company existed. The jargon grew slowly until the Hudson Bay Company began to use it as a trade medium . This company enlarged it and used it but it was the Astor fur people at Astoria who finally developed it into the present excellent terse medium of transferring intelligence.

Herein I have recorded the words and meaning of the fully developed jargon with the idea of preserving it for all time for it is too good an "infant language" to be lost to the world.

May those who come after us develop it still further until it becomes a world language, for it is easily understood and spoken by men of many tongues and has a flexible quality that is really remarkable.

"EL COMANCHO."

Dedicated to

THE SEATTLE PRESS CLUB

THE TILACUMS OF ELTTAES

and to all the

"HYAS AHNCUTTIE TILACUMS"

of the Pacific Coast who have used this queer speech in pioneer work for the American people.

EXPLANATORY

The Chinook jargon is not a language in the ordinary accepted sense, but is a verbal symbolism created by a spontaneous combination of words from widely different languages, made by necessity and common usage into a trade jargon which is at once graphic, expressive, and exceedingly elastic.

One may learn to talk Chinook from a study of this book but he cannot learn to speak it fluently without considerable study into other things than the mere jargon itself.

The most important knowledge to possess in this connection is a thorough understanding of the Indian point of view; that is to say, how the Indian thinks, the mental process by which he arrives at an idea and, in addition to this, a knowledge of his method of expressing this idea. Without this knowledge you can never speak Chinook, or any Indian language, fluently.

Compared with English any Indian tongue is what we would call "turned around"—that is to say, the construction of all Indian languages is similar to German. Chinook when properly spoken has this same peculiarity. For instance: An Indian would say, "Have you my father seen?" and not "Have you seen my father?"

A great many people who speak Chinook use Chinook words with English construction of sentences; this is wrong. The construction **should** be **always Indian,** and just what this means I will show by example sentences further on in this book so that you will get a comprehensive idea of how Chinook should be put together to express any idea.

A very common mistake by all writers who have tried to put Chinook into English print, either in dictionary form or otherwise, has been faulty spelling. The writer has always been influenced by the dialectic English idioms peculiar to the part of the country where he spent his childhood during the time he learned to speak English, thus the New Englander says "Caow" for "Cow," the New Yorker says "N'Yawk" for "New York," etc. This has caused wide variations in the attempt to translate Chinook into English through phonetic sounds with consequent differences in spelling. I have endeavored in this book to give the TRUE Chinook spoken sounds by disregarding printed sound symbols used in English to indicate English letter sounds and have instead, indicated the letter or word sounds of Chinook by using English words having sounds the same as the Chinook **spoken** sounds as example or key words to **fix the**

letter sounds of the English letter used in phonetic Chinook spelling, thus fixing the true sound of the Chinook words as they are spoken.

One important point to remember in speaking Chinook is that there are in Chinook many gutteral sounds which the English language has no letter equivalent for but which are common enough in German. These must be indicated by comparative word sounds as used in English.

Another very important point concerning Chinook is the **tonal inflection** used by the speaker. The influence of inflection on the spoken word in Chinook is so great that a rising inflection sometimes makes a word mean one thing and a falling inflection gives the same word a totally different meaning, or even perhaps an exactly opposite meaning. also the **way** a word is spoken has a tremendous influence on meaning. As an example: **"Ahncuttie"** if spoken as it is written here, means "time past" and the length of the time is expressed **entirely** by the way the speaker draws the word out. If he holds the first syllable a little time the word means a week, or a month, or six months ago; if he holds the syllable still longer in speaking, the time is correspondingly increased: in other words, the longer the speaker dwells on the first syllable the longer time is expressed in the understanding of the hearer. This I shall endeavor to explain in detail further on so that it will be perfectly clear.

The "a" when it is used in the broad sound in Chinook is not the broad "a" of English but a combination of the English broad "a" with "h" as in "ah" with the further peculiarity of trailing the aspirate "h" longer than we would in the word "ah."

Another common mistake made by those who have tried to write Chinook is the use of the English sound of "u" in place of the sound of "oo." The English understanding of the sound of "oo" is more musical than the broad "u" and the "oo" should be used almost altogether in Chinook in place of the long "u."

All of those peculiarities, together with others, I will explain in full in their proper place so that the meaning and shades of meaning will be perfectly clear.

There is no set rule, unfortunately, for spelling Chinook sounds into English, therefore the phonetic system must be depended upon entirely and I shall endeavor to make a fixed standard of spelling Chinook in this book by careful analysis of Chinook sounds **as spoken**, so that hereafter writers may, if they will, use this book as a basis of fixed spelling of Chinook words and thereby avoid a great deal of confusion that now exists and which arises from the endeavor of different writers to translate Chinook sounds into English words without being thoroughly familiar with both languages, and from the further handicap of the dialectic differences of English itself which

exists in the different sections of the United States from which the writers have come.

If the method given in this book is followed hereafter an English standard of written Chinook sounds will be established so that there need be no further confusion on this point. I have given this matter painstaking analytical study and I believe I have succeeded in translating into English the **proper** sound of the Chinook words given with their tonal inflections and other peculiarities **as they are actually spoken.** Also the matter of construction of Chinook is given attention and the methods laid down here for constructing sentences and expressing ideas are probably as nearly correct as it is possible to translate them into English. Careful study of the spelling, inflection and letter and word sounds as given here will enable anyone to speak Chinook and if they get the basic Indian idea that is behind it all they should have no difficulty in talking Chinook fluently as soon as they can memorize the words.

Remember always that the Chinook jargon had to do with a primitive people who were surrounded by certain natural phenomena, who had certain fixed religious principles, mythic and legendary lore, and who lived a nomadic, outdoor existence. All of these things have had great influence in creating the Chinook jargon, because they gave a certain standard of idea construction which resolves itself into verbal expression through the medium of the Chinook jargon; therefore Chinook is a reflection of limited conditions under which a primitive people lived. Further, these people were brought into contact with the highly superior races of white poeple, each with a fixed language of his own and with certain ideals and surroundings of his own; neither people could at first understand the other and the necessity arose for a common language which was the spontaneous growth, now called the "Chinook" jargon. It is easy then to see that ideas from many sources were incorporated in this jargon. The primitive conditions gave it a very graphic construction, so there are many things which Chinook has no word for at all which brings us to the **association of words and ideas** which has so great a bearing on the construction of the Chinook sentences. As an instance of what this means, let us take the word **"Snass;"** That is a native word expressing a concrete idea for it means "rain" in Chinook and it doesn't mean anything else but rain. We all know that snow is frozen rain yet there is no Chinook word for "snow" but the **idea** of snow is expressed by combining a corruption of the English word "cold" with the Indian word **"snass"** and thereby we get **"cole-snass"** which is the Chinook word for "snow," the literal translation being "cold-rain" which expresses graphically **the idea** of snow.

Another peculiarity of Chinook which arises from its graphic quality is the use of such words as **"mamook," "copo"** and other

words of like character. The word **"mamook"** taken alone means "to do" but in actual use we might call it the **one and only verb** of the Chinook jargon because it is the **only action word** in the jargon and yet it is **not a verb** as there are some actions that cannot be expressed by the use of the word **"mamook."** To make the meaning clear in connection with this word, I will say that if you row a boat, build a fire, cut wood, shoot a duck, or **do** anything else you **"mamook"** so and so, yet you do not **"mamook come"** or **"mamook go" except in certain instances.**

"Klatawah" taken alone means "go," that is, "I go" or "you go" or "he goes" but if I were to tell you to **"Mamook klatawah"** in Chinook, I would mean that you were to **"make go"** which would correspond to the English slang expression of "Get a move on you," "Get away from here;" in other words it is an authoritative command to "go away" to "get out." This will be fully explained in its proper place further on.

The word **"copo"** expresses the idea of "together with" that is, "I go together-with you," or "he goes together-with us," or "put this article together-with that." In all instances of this character the word **"copo"** is used to couple up the idea with the action and yet it is not a conjunction as understood in English grammar, therefore I shall call **"copo"** the **joining** or **coupling word** and **"mamook"** I shall call the **action word** although it is not really a verb because certain usages in Chinook destroy its verb power.

It is difficult to express in cold type the ideas that govern and control these things, yet a careful study will bring the understanding of it all as you begin to **understand** the Chinook and as you get further along and begin to **talk** Chinook you will "sense" the different shades of meaning which are given to words by the actual speech and I do not believe that these ideas can be thoroughly understood in any other way.

As applied to modern, every-day affairs Chinook lacks many words because many things common enough today were not in existence when the Chinook jargon was created, therefore there is no word for them, and the **idea** must be expressed by an **association of words** and sometimes even by an **association of ideas which are comparative** and that **work around to the idea** in the same sense that the Chinaman frequently uses the expression "Allee same as." For illustration take the Chinook word **"tipso"** which alone means "hair." There is no direct Chinook word for "grass" but the **idea** of grass is expressed by the combination of the words **"illahee tipso"** or literally, "earth hair." In like manner sand is called "powder-ground" and a paved street becomes in Chinook **"stone oiehut"** or literally "stone road" and a skyscraper becomes **"sahale chickamun tepee"** meaning literally "tall-iron-house," or "high-iron-house," and which by a closer, further analysis of the first

word becomes "high-up-above iron-house," thus conveying the predominating architectural idea of the building. In the same way **"chick-chick"** is a wheel but if you say **"Kuitan chick-chick"** the combination of words expresses the idea of a **wagon** or any wheeled vehicle drawn-by-horses, and if you say **"piah"** which is a corruption of the English word "fire" and say **"piah chick-chick"** or **"piah chickamun chick-chick"** you have expressed the idea of the locomotive or "iron-wagon that-runs-by-fire."

You see there are many peculiarities of construction in Chinook and these peculiarities themselves have many angles which make Chinook appear very complicated but it is not so complicated as it looks because its graphic qualities make it **pliable** when it comes to the expression of **ideas.** You have merely to **remember the Indian point of view** to get the expression of almost any idea. This you will pick up very quickly further on when you get to the examples of constructed sentences. These sentences in Chinook with the explanatory translation will very quickly give you the Indian point of view that will enable you to understand Chinook and without which you never can understand it nor can you talk it fluently without this understanding except from the point of view of an English speaking person and the jargon will thereby lose its most useful quality, viz., **its ability to condense an idea or an association of ideas into a few brief spoken words.** Indeed this peculiarity is so marked that Chinook could almost be called a "verbal shorthand" and in truth it is a "condensed language" yet it lacks many of the fixed rules of construction needed to make a **language** and therefore remains a "jargon."

German methods of construction of sentences are more nearly right than English, yet the English methods are entirely understandable and in many instances just as correct as German methods. Neither are quite "Indian" and just what "Indian methods" are no man can explain by a set of hard and fast "rules"—one must simply learn to "sense" constructive methods by actual speaking for the jargon has many "short cuts" whereby ideas are expressed without saying words at all.

If there is any one characteristic stronger in Chinook than all others, it is that flexible, condensed, "short cut" quality that makes so much understood by idea-association or inference, by which I mean that many times "that which is unsaid" **means as much or even more** to the understanding of the listener as that which he gathers from a mental digest of the words actually spoken—a point that can be understood only by hearing a conversation in Chinook.

In translating English words into Chinook certain letter sounds in English change always into other letter sounds in Chinook, and thus the English F becomes P in Chinook as **"Pish"** for fish, **"Piah"** for fire, etc.

In like manner English D becomes T, G becomes Zgh, R becomes L, V becomes B (or sometimes W) and Z becomes S in Chinook. English J becomes almost the German "ch" and other gutteral sounds become very nearly the English Q or Qh or Qw.

Example: English "Vancouver" becomes in Chinook **"Bahn-coo-bah"** (a as in father). The letter h here denotes the halting "breath sound" that in English would make the first syllable sound as though it were written **"Baa-hn"** with the **a** as in father and the **n** nasal as used by the New Englander.

This all applies ONLY to English words incorporated into and used as Chinook, as "fish" "fire" etc., where there is no other real Chinook word to take the place of the changed or adopted English word. It is usually in use more when proper names are spoken—that is, names of places, towns, people, etc., as "George" which in Chinook sounds becomes **"Zghorzgh-h"** while "Jim" would be **"Chim"** in Chinook.

COMMON WORDS OF THE CHINOOK JARGON WITH THEIR FULL AND SHADED MEANINGS

(English word given in light face capitals and Chinook word given in black face capitals. In the examples following the Chinook words are in black face and English translations in light face. English words in parenthesis are the unspoken words needed to give English understanding of the idea conveyed by the spoken words, and show how Chinook condenses ideas into a few spoken words leaving much to be inferred or supplied by the listener.)

AYE! — A-a-a-h

A as in fate and dwelled on as a level, sustained, accented sound ending with a short, sudden breath sound of h.

This is always an exclamation used to confirm or agree with something a speaker has already said or is used by the listener to denote agreement after a statement has been made by someone else.

Examples: **"A-a-a-h"**—"Yes, that is so—it is the truth—certainly—surely," etc. When the speaker uses it to confirm his own statement it is sounded the same and means "I have spoken truly." "What I said was the truth." "I say it again, it is that way, the truth altogether."

A-a-a-nah!

A as in fate; hold the A sound and end with explosive short spoken -nah- with a as in father.

This word is almost the same as **"A-a-a-h!"** and means the same in actual use.

A-a-a-e!

A as in fate; e as in eat; a sustained sound of a with e short and explosive at end.

This word is interchangeable with above two in meaning

and is also further used to express wonder, fear, surprise and sympathy, depending entirely on tonal inflection in its use. An upward inflection makes it mean surprise or wonder; if spoken short, quick and explosive, it means fear, and to speak it softly in a crooning way with nearly level or slight downward inflection, turns it into a wordless expression of sympathy and commiseration.

It is one of the Indian sounds that the white man not familiar with the Indian tongue and methods classifies as a "grunt" just as he does the Indian **"Ug!"** or **"Ugh!"** (See **"Ugh"**).

NOW—THIS TIME—THE PRESENT.

ALTA

A as in at in first syllable; a as in father in second syllable: accent -al- and pronounce **Al-tah** with slight breath sound of h at end.

This word means "the present time," "right now," "this instant." It has no other meaning and is rigid, that is, it is never "stretched" to mean other than present time nor can it be used to modify; it just means "right now" and nothing else.

Examples: **"Chaco yowah alta,"** "Come here right now." **"Alta mika mitlite copo house,"** "Now you stay in the house." **"Wake alta nika klatawa,"** "Not now will I go." (Idea: "I cannot go just now.")

FUTURE—BY AND BYE—TIME TO COME.

ALKI.

A as in at; i as in kick; accent -al- and pronounce Al-kie with the last syllable short, just exactly as though you started to say "kick" and only got as far as "ki-."

The word means the future, any time in the future from "in a moment" to a "thousand, thousand years from now." The length of time in-the-future is indicated by using the word in a slow, drawling way to mean "in a little while," and further lengthening the indicated time by prefixing first, **"Tenas"** (little) then by discarding **"Tenas"** and using **"Delate"** (much) as a prefix, then by drawing out the word **"Delate"** by holding the syllable -a- (exactly as used with **ahncuttie**, to indicate length of time past) and then by adding **"Hiyu"** (many) as a pre-

fix to **"Delate,"** and then by drawing out the syllable -hi- of **"hiyu,"** and last by drawing out all three words (see **ahncuttie**) which gives the meaning of the farthest possible future time. The word means exactly the opposite of **ahncuttie** and its future time value is indicated in exactly the same way by the same prefix words used in the same way with both time words—**Alki,** time to come; **Ahncuttie,** time already gone by.

Examples: **"Alki nika chaco,"** "By and bye I come." **"Tenas alki mika klatawa,"** "In a little while he (will) go." **"Delate alki mika nanage,"** "In a long time you will see (it)." **"Hiyu delate alki,"** "(It will be) a long long (very long) time (yet)." **"Hi-i-i-yu dela-a-a-te a-a-a-a-lki,"** "A very great long-time-in-the-future." (Perhaps a hundred years from now).

"Wake alki." "Not long (yet)."

"Alki mika iskum." "By and bye I (will) get (it)."

SISTER.

ATS.

A as in hat; accent a and pronounce At-s-s with hissing sound of s to end the word.

The word means "sister" and nothing else and is not very commonly used. **"Elip tenas klootchman"** is more commonly used to mean "my younger sister" and **"Kimtah tenas klootch-man"** to mean "My older sister." **"Ats"** is correct for **"sister"** however.

TIME PAST.

AHNCUTTIE.

A as in father; nasal n; u as in cut; accent—ahn—and pronounce Ahn-n-cut-ty, holding the accented syllable -ahn- slightly on the nasal n as in the French "oong."

The word taken alone means time that has past or gone. If spoken as printed above, it means very lately, five minutes ago, an hour ago, a few hours ago or any like short period of time gone by. To express longer time, hold the first syllable -ahn- by prolonging the nasal n—sound thus, Ahn-n-n-n. The longer this "n" sound is prolonged the longer the indicated time past; usually a rather high, sustained pitch, or inflection, is given to this prolonged "n" sound and the balance of the word is then spoken quickly and with a decided drop in tone-pitch so that it sounds thus: **Ahn-n-n-n|cuttie,** which means "A very long, long time ago," just as we would use the idea in beginning a fairy story for children. **Further** time past is indi-

cated by using **"Delate"** (much) before the **Ahncuttie; still further** time past is indicated by holding and drawing out the syllable "-a-" in **"Delate"** to equal the nasal "n" as prolonged in **Ahncuttie,** but the inflection, or accent, of **"Delate"** is never dropped as it is in **Ahncuttie.** Spoken thus to indicate an exceedingly long time (hundreds of years) ago the words become this: **"De-la-a-a-a-a-te ahn-n-n-n|**

|cuttie" with "e" of **"Delate"** sounded long as in beef and "a" as in fate. If **still longer** time idea is needed then **"Hiyu** (many) (i as in **high,** u as in use), is used as a prefix for **"Delate"** and then **still more time** is added ed by holding or drawing out the -hi- syllable of **Hiyu** so that thus expressed, time dates back to the very beginning of things "before anyone knows about" and you express this idea thus: **"Hi-i-i-i-i-i-yu de-la-a-a-a-a-te ahn-n-n-n-n-n|**

|cuttie," meaning "many-much-long ago," as an exclamation with the high tone pitch sustained from the beginning of -hi- to the sudden drop at -cuttie-. Thus, **"ahncuttie"** by length or shortness of the spoken word, and its combinations with other words, becomes a comparative measure of **any length of time past** and it is always used shortened or drawn out as above to fit the situation, so its meaning is very soon understood exactly in actual use. To shorten the time to less than that indicated by the word spoken shortly, the prefix **"Tenas"** (small or little) curtails the time in the same way that holding the syllable above indicates length—and by using **"Hiyu"** as a prefix for **"Tenas"** the time is still further shortened until **"Hiyu tenas ahncuttie,"** used as an exclamation and spoken quickly would mean, if speaking of something that had just happened, that the shortest possible time had passed since such happening. The word **"Ahncuttie"** is not much used, however, in this short-time sense but is nearly always used to indicate a longer time-ago, short time being indicated more often by **"Wake lalie"** (not long ago). **"Ahncuttie"** being usually reserved for long periods of time-passed "a long time ago" being the usual use of **"Ahncuttie"** in actual conversation.

AN AMERICAN.

BOSTON.

Same as English.

"Boston man" was used in the early days to distinguish an American from Spanish, French or English. Since the United States has owned the Northwest the word has usually been used to mean a white man of any nationality as distinguished from an Indian and this is the common use today.

Examples: **"Chim, yahka Bos'n man."** "Jim, he (the)

white man." (Note: In speaking the word **"Boston"** the Indian usually leaves out the sound of "t" and "o" following it and makes the word "Bos'n").

BABY.

BEBE.

Pronounce as though written bee-bee.

Used only to mean "baby" or "infant" or "infant-like." Never used to mean a small child that is large enough to talk—always the small, helpless **baby** and nothing else, though it is used to mean "baby-horse," "baby-dog," etc., meaning a very small or "baby" animal in this case. It covers the idea of "baby," a small baby, as understood in English and is used just as we use the word "baby."

Examples: **"Okeoke nika bebe,"** "That is my (little) baby." **"Yahka tenas kowmux bebe,"** "He (is a) little puppy (dog-baby)." **"Nika klap mox ena-bebe,"** "I found two beaver-babies."

CANOE—BOAT OF ANY KIND.

CANIM.

C has sound of k; a as in fate; i as in swim; accent -nim- and pronounce Kay-nim.

"Canim" is usually used to indicate a Siawash canoe though it is frequently used to mean any boat, the particular kind of boat being made plain by prefix words in the sentence.

Examples: **"Hyas piah canim,"** "A big fire-boat." (Idea: "A big boat that goes-by-fire"—"a steamer.") **"Stick canim,"** "A sailing ship." (This may also be mentioned as a **"sail canim"** though **"sail canim"** usually means a small sail-boat.) **"Hyas chicamun canim,"** "A big iron boat," "a steamer." (**"Piah canim"** is more often used to mean "steamer" than **"Chicamun canim"** is—the latter being more apt to be used to mean "a boat built-of-iron" whether steamer or sailing vessel.) **"Canim stick,"** "A mast." (**"Canim sail-stick"** is also used to mean "a mast"). (Note: "Boat," the English word, is quite often used nowadays to mean any boat other than a canoe and **"canim"** used to mean "canoe" alone.)

COAT—CLOAK.

CAPO.

C has k sound; a as in fate; o as in oat; accent -po- and pronounce Kay-poh.

"Capo" is from the French "Capot" and is one of the many

French words incorporated into Chinook. It is not very much used, however; (indeed very few of the French words can be called "active" nowadays in the Chinook and most of them will not be used at all before many years).

Examples: **"Nika capo,"** "My coat." **"Okeoke capo nika klootchman,"** "That cloak (belongs to) my woman (wife)."

GRANDMOTHER.

CHITSH.

Chi- as in chicken; -tsh- together with slight sound of short i as "tish"; accent -chit- and pronounce Chit-(i)sh.

This word is rarely used and, while it is Chinook, not one Chinook speaker in a hundred would know its meaning except around the mouth of the Columbia River.

GRANDFATHER.

CHOPE.

Accent -cho- and pronounce Cho-pe.

What is said about **"Chitsh"** also applies to **"Chope."** Both words are used only in a small territory at the mouth of the Columbia River and are almost obsolete so far as general understanding of Chinook goes.

WITH — TOGETHER WITH — HERE — THERE — YONDER — AT — IN — OUT — OVER — UNDER — BY — FOR — FROM — TO — INTO — BESIDE — AWAY FROM — OUT OF — THROUGH — INSTEAD — THAT PLACE — THIS PLACE — THE SAME AS — IN PLACE OF — AROUND — TOWARDS — ON — OFF, ETC.

COPO

Give c sound of k; both o's as in oat; just a trace of h sound at end; accent -co- and pronounce Ko-poh.

Very frequently this word is spoken with a "t" at the end; in this case the second "o" sound very nearly disappears and the word becomes when spoken more like Ko-p't with "o" long sound as first syllable and so shortened in last syllable as to sound almost "pt." I think this form is in fact the most commonly used but the meaning is always the same. This word can be described as a "coupling word" to connect any two words, any two ideas, any combination of ideas or to couple thing to thing, man with thing, man with man, place with place, object with place or thing, etc. It is one of the most hard worked

words in Chinook because it fits in almost any place where a "coupler" or joining word is needed. Its uses are manifold as an adverb and conjunction and it is at the same time the principal preposition used in Chinook—yet it is not, according to English grammar, either an adverb, conjunction or preposition. It is really just what I call it, a "coupling word." In some cases it conveys an idea and then in the next sentence it may be used to bring out an exactly opposite meaning. Taken alone it means at, in, out, over, under, around-about, within, together-with, for, from, to, into, out of, towards, away from, here, there, yonder, alongside of, than, in there, that place, this place, through, instead, in place of, all the same as, of, on, and many more. It is a "handy" word—use it when nothing else seems to fit to join ideas together and you can hardly get it used in the wrong place.

Examples: **"Chaco copo nika,"** "Come with me." **"Mox man klatawa copo,"** "Two men went (or go) together." **"Wake nika nanage kowmux copo mika,"** "I saw no dog with you." **"Copo kah?"** "Where?" (or whereabouts?) **"Mesika wawa copo ictas copo yowah copo ict sun copo cole pe klosh nanage konaway man copo mesika."** This means "We talked ABOUT things OVER there FOR one day IN winter and all men kept close watch ON us." Capital letters denote use of word **"Copo."** This sentence shows how the word can "fit in" almost anywhere and have many different meanings and still, taken all together with other words, convey a fixed descriptive idea. Practice in speaking Chinook very quickly makes the use of it almost automatic and it is always at the tip of the tongue ready to use anywhere.

COME — TO COME.

CHACO.

Ch should be given a slight t sound as -tch- (but very slightly so); a as in father; c has the sound of k; o as in oat; accent -cha- and pronounce (T')chah-ko.

This word is the command "Come!" when used alone, but it is also very flexible and is used to indicate past, present or future "come"—(I did come, I come, I will come) and is used to indicate the act of "coming" on the part of anyone or anything else in the past, present or future. It is always used as a prefix to indicate the idea of "come, came, will come, did come, may come, intends to come," or any other idea covering "come" past, present or future. It is one of the very common words of Chinook and covers a multitude of situations.

Examples: **"Nika chaco,"** "I come." **Mesika chaco wake lalie,"** "They (will) come not long (before long or soon)." **"Okeoke canim chaco kokshut,"** "That canoe comes (or has

come, really is) all broken up." **"Nika bebe chaco memaloose,"** "My baby comes (is) dead." **"Klaxtah chaco?** "Who (was it) came?" **"Kahtah mika chaco?"** "How (did) you come?" **"Konce chaco?"** "How many came?" (The same words **"Konce chaco"** also mean "How much came" or "How much (or how many) will come?" depending on subject and surroundings when used.)

MONEY — METAL OF ANY KIND.

CHICKAMUN.

Chick- as in chicken; a as in father; u as in up; accent -chick- and pronounce Chick-a-mun.

This word primarily means "money" especially metal coins. It is also the "metal" word, any kind of metal in any form is always **"chickamun"** and the word is qualified by either a prefix or a following word fixing the kind of metal or the shape or color of the metal.

Examples: **"Pil-chickamun,"** "Gold" (or literally "Red metal"). **"T'kope-chickamun,"** "Silver" (or literally "white metal"). **"Klale Chickamun,"** "Iron" (or literally "black metal"). **"Chickamun-lope,"** "Wire" or "wire rope." **"Chickamun opitsah,"** a "metal knife" (used to mean a steel knife). **"Klosh chickamun,"** "Is the metal good?" or "The metal is good" (used in talking of tools, knives, etc., and means literally "This is good steel" or "Is this good steel?"). **"Chickamun"** always means **the metal** and it can be qualified in very numerous ways to cover **any** metal in **any** form by use of prefix or following words associating the **metal** idea with the subject in hand.

A WHEEL.

CHICK-CHICK.

Chick- as in chicken; accent first syllable and pronounce as written.

The primary meaning is "wheel" but it is flexible enough to mean any number of wheels, any kind of a wheel, any wheeled vehicle, any wheeled machine, etc. The exact meaning is governed by use of qualifying words or by the use of the word **"chick-chick"** to qualify some combination of other words—but it always fixes the "wheel" or "has wheels" or "is wheels" or "runs on wheels," idea.

Examples: **"Chick-chick,"** "A wheel." **"Chick-chick klatawa,"** "Go on (or by) a wagon." **"Chickamun chick-chick oiahut,"** "A railroad track" (literally, "A metal wheeled-vehicle-road" or "A metal road for wagons"). **"Piah chick-chick,"** "A

locomotive" (literally, a fire wagon, or really a goes-by-fire wagon). **"Chick-chick wawa-copo-sun icta,"** "A clock," or (literal idea expressed) "A thing-of-wheels (that) talks-time-the-same-as-the-Sun." (This same idea of clock could also be expressed as "Sun-wawa-icta," (Sun talk(ing) thing) or as **"Yahka icta wawa kwonesum kahkwa sun,"** "That thing that talks (tells time) always-the-same-as the sun." These different methods of idea-expression show the way an Indian is apt to use word combinations to express an idea when he does not know a definite name-word meaning for the thing he wants to talk about.

WATER — ANY LIQUID SUBSTANCE.

CHUCK.

Pronounce exactly the same as English.

"Chuck" primarily means "water" but is flexible and is used to mean the idea of **liquid of any kind** though more commonly used in connection with and to mean water. The words used before or after it fix its meaning and the word **"chuck"** used before or after other words fix the meaning of the other word to be "connected with" water or liquid.

Examples: **"Okeoke chuck,"** "That (is) water." **"Okeoke pil-chuck,"** "That (is) blood" (literally "red water"). **"Okeoke cultas t'-kope-chuck,"** "That (is) bad white-water" (literally meaning a river rapid or a breaking sea, etc.). **"Skookum-chuck okeoke,"** "Good water that (is)." **"Hyas salt-chuck,"** "Great (everywhere) salt water." (Literally "the ocean.") **"Tum-chuck,"** "Water-that-falls." **"Nesika chaco copo chuck,"** "We came over (or on) the water." **"Kah okeoke chuck?"** "Where is that water?" **"Nika comtox Skagit chuck?"** "Do you know (or know where is the) Skagit River?" **"Halo mucka-muck okeoke cultas-chuck!"** "Do not drink that bad water! (it is bad, not fit to drink)."

Almost any combination of words can be used so that **"chuck"** couples the "water idea" or "liquid idea" with the other idea or ideas in mind, the shades of meaning being made clear by the combination-use to express the definite idea. **"Piah-chuck"** thus means "whiskey" (or any liquor containing alcohol) but the actual word is the combination of "fire" and "water" meaning "The-water-that-is-as-hot-to-the-taste-as-fire"—all this idea being condensed into the idea-symbol "firewater" by use of the word **"chuck"** (water) prefixed by the word **"Piah"** (fire) so that the simple saying of "firewater" **(piah-chuck)** covers the whole alcoholic-liquor catalogue in the hearer's mind and yet at the same time makes his mental process single out "whiskey" as the special or commonly-used meaning because whiskey is the **strongest** or **most "fiery"** of all "firewaters."

"Tar" could be **"klale sitkum-chuck"** or "black half-water," meaning "a-black-substance that is half-fluid" or "half-water-like."

Any idea of water or fluid can be expressed by remembering that **"chuck"** is the word for "water" or "water-like" or anything of fluid or liquid nature. Just how you use it must depend on what you talk about, where you are in relation to the **"chuck,"** what it has to do with the subject in hand and many other things that bear on **"chuck"** but you can always use it to mean "water" or "liquid" or "fluid" of any kind and it will be right in Chinook.

BAD.

CULTAS.

C has sound of k; u as in cup; a as in hat; end with shortened hissing sound of s on end. Accent -cul- and pronounce Kul-tas.

"Cultas" alone means "bad." Different degrees of bad are made plain by prefix or follow-up words to make the meaning plain. **"Cultas** is always the opposite of **"klosh"** (good) and many times the opposite of**"skookum"** (strong), being thus used to convey the idea of weakness, particularly of structural weakness of fabric or material. A sometimes-use of **"cultas"** makes it have (as a qualifying word) a meaning of "pleasure" which seems directly opposite its common or usual meaning and thus a "pleasure trip" or trip taken **entirely** for pleasure becomes in Chinook a **"cultas-cooley"** and **"cultas"** thereby loses its meaning of "bad" and is transformed into a word covering the idea of "pleasure"—which is one of the curious twists one finds occasionally in speaking Chinook.

Its usual or common use is, however, to bring out the idea of "bad," "worthless," "useless," "worn out," "no good," "listless," "imperfect," "defective," "no strength," etc.

Examples: **"Mesika klatawa copo cultas cooley,"** "We will go (or are going) on a pleasure trip." **"Yahka man mamook cultas hehe tanze copo kah mitlite,"** "That man made a dancing party at his home." (Literally, "That man made (or gave) a pleasure-dance in the house where he makes his home.")

Usual use examples: **"Okeoke cultas,"** "That is bad" (or no good). **"Nika cultas tumtum,"** "I mourn" (or feel-badly-in-my mind). **"Mahsh okeoke cultas esick,"** "Throw away that bad (poor, defective, useless) paddle." **"Okeoke canim hyas oleman pe delate cultas,"** "That canoe is very old and no-good" (worn-out). **"Cultas nika, halo mamook."** "No-good I; not work" (I am not well, not feeling good, (and) will not work

(now) at this time). **"Chim delate cultas man,"** "Jim is a very bad man."

The negative idea "not good" **(wake klosh)** is very frequently used in place of **"cultas"** but it is usually understood to have less force than **"cultas"**—that is, if you say **"Okeoke wake klosh,"** you say "That is not good" (or no good), but it infers that **in your opinion** "that is no good." In other words, it is not a positive assertion, whereas if you say **"Okeoke delate cultas,"** you say positively that "That is bad (or no good), and beyond a doubt you **know** it to be bad or no good in this case while you are not **sure** about it when you say **"Wake klosh."**

GUN.

CALIPEEN.

C has sound of k; a as in hat; i as in hit; ee as in seen; accent -cal- and pronounce Kal-lip-peen.

Chinook word meaning **"gun"** of any kind, used just as "gun" is used in English.

Examples: **"Okeoke nika calipeen,"** "That is my gun." **"Mox calipeen,"** "Double barreled gun" (two-gun gun). **"Hiyu mamook-poo calipeen,"** "A repeating gun" (many-shoot gun). **"Tenas calipeen,"** "Pistol" (little gun). **"Stick calipeen,"** "Bow" (wood gun). This last is usually used thus, **"Siawash stick-calipeen"** (Indian wood-gun).

BULLET — ARROW — SHOT.

CALITAN.

C has sound of k; a as in hat; i as in hit; a as in ran; accent -cal- and pronounce Cal-li-tan.

Chinook word for "bullet" or "arrow." A missle thrown or fired from a gun, small shot; never used in any other sense.

Examples: **"Okeoke hyas calitan,"** "That is a big bullet." **"Nika tika tenas calitan copo nika calipeen,"** "I want some shot for my gun." **"Hyas tenas-calitan,"** "Large size of shot." **"Spose mika mamook klosh calitan copo siwash stick-calipeen—nah?"** "Can you make good arrows for a bow—yes?" **"Yahka mowitch chaco memaloose copo calitan copo siawash stick calipeen,"** "(That deer) he (was) came killed with an arrow from an Indian bow."

NEW.

CHEE.

Ch as in chicken; ee as in beef; accent -ee- and pronounce Chee.

This word means "new" primarily and is flexible enough to mean "lately," "recent," and (compared with something older) to mean "newer," "more recent." It is used alone a great deal but more often as a qualifying word to fix the age or time of something else, thus: **"Okeoke ict chee canim,"** "That is a (one) new canoe." **"Mika chee-chaco?"** "(Are) you a newcomer?" or "Did you just come (here)?" **"Chee nika opitsah,"** (Literally) "New my knife is" (I have a new knife). **"Chee-mamook okeoke,"** "Make it new" ("do it over" or "make a new one"). **"Chee-chaco bebe okeoke,"** "A new baby (is) that." (This last can be either the question "Is that a new baby?" or a statement of fact, "That is a new baby," depending entirely on how and under what circumstances you use the words in connection with the idea to be expressed.) **"Chee"** used one way or another covers the whole idea of "new."

UNDERSTAND — I UNDERSTAND — DO YOU UNDERSTAND? — RECOGNIZE — BELIEVE — KNOW.

COMTOX.

C has sound of k; o as in come; o as in ox; accent -com- and pronounce Kom-tox.

"Comtox" is the symbol word for "understand" in every way. If you do, or do not, understand the case is covered by **"comtox"** used in some way. Understanding, positive knowledge and recognition are all **"comtox"** in Chinook. The word fixes the fact of understanding or knowledge wherever it is used either in a positive or negative sense. The words used as a prefix or following it in a sentence taken together with the surroundings, time, place, objects, etc., are what determine the exact shade of meaning, but it is always a symbol word for "understand" in some way.

Examples: **"Nika comtox,"** "I understand." **"Halo comtox nika,"** "I understand not." (Literally, "No understand, me..") **"Klosh nanage pe klosh comtox,"** "Watch closely and get a good understanding (or knowledge of)." (Literally, "Good watch and good understand (get).") **"Nika comtox hiyu huloime mamook."** "I know (or understand) many different (kinds of) work." **"Mika comtox pepah wawa?"** "Do you understand paper-talk?" (Can you read and write?). **"Mahsh nika comtox,"** "I have forgotten." (Literally, "Thrown away, I my understanding (have).")

CAMAS.

(Cammasia Esculenta.)

CAMAS.

C has sound of k; a as in hat (both); accent -cam- and pronounce Kam-mas.

The name of a bulb formerly used as food by the Indians all over the West. The root bulb of the Cammasia Esculenta (see botany for particulars). Used as any other name word in Chinook or English. Almost obsolete now in Chinook from lack of use.

THE BROWN BEAR.

CHETWOOT.

Ch as in chicken; e as in get; oo as in coo; accent -chet- and pronounce Chet-woo-t with terminal t short and positive.

Name of the brown bear, no other meaning. Used same as "brown bear" in English.

(See **"Itswoot"**—black bear.)

COLD.

COLE.

Corruption of the English word "Cold." Pronounce as written.

"Cole" in Chinook means usually just the same as "cold" in English and is used exactly as we use it. The comparative cold is brought out in the sentence by using prefix words to fix the degree of cold. Chinook has no words for "cool," "cooler," "coolest"—it is all "cold"—either **"Tenas cole,"** (little cold), **"Hiyu cole"** (much cold), or **"Delate hiyu cole** (very much cold), as the case may be, but it is always **"cole"** in some form. **"Wake cole,"** is "not very cold" and **"Halo cole,"** is "no cold." Use it accordingly. **"Ict cole"** is used to mean "a year" in the sense of "one winter." **"Ict cole ahncuttie"** is therefore "One year ago." The "year" meaning is not so much used, however, as **"cole"** is usually used to indicate some degree of "cold" as above.

TOBACCO.

CHINOOS.

Ch-together, I as in tin; oo as in coo; accent -chin- and pronounce Chin-noo-s-s with hissing sound of s at end of last syllable.

Chinoos is Chinook for tobacco and nearly always means smoking tobacco. It never means the **"killikinick"** mixture, but

always tobacco and **nothing else.** A cigar is **"stick-chinoos."** Pipe tobacco is simply **"chinoos,"** or sometimes **"Tenas chinoos"** (Little tobacco), or **"Kokshut chinoos"** (All-broken-up tobacco). Chewing tobacco is **"Muck-a-muck chinoos."** Use same as English "tobacco" is used in conversation.

RACE — RUN FAST — TRAVEL.

COOLEY.

Accent -cool- and pronounce Coo-ley.

The word **"Cooley"** is one of the words in Chinook having a double meaning. Used in one way it indicates "speed in running," "racing," etc. Used in the other sense it means to travel slowly, to wander about, to saunter along, to "take a walk" without any particular object. Note that **"Cultas," used as a prefix word, changes it entirely from indicating speed to indicating almost the idea of leisure or laziness.** The double meaning is brought out in the folllowing:

Examples: (First meaning) **"Okeoke nika cooley kuitan,"** "That is my race horse." **"Mesika chaco delate cooley,"** "We came in a hurry." (We kept hurrying as we traveled.) **"Nika Kowmux comtox cooley delate."** "My dog knows how to run well."

(Second meaning): **"Mesika mamook cultas cooley,"** "We will take a walk," (meaning to saunter without fixed purpose or destination.)

Note: **"Cultas,"** used thus in Chinook, **makes the meaning really "pleasure,"** whereas **"Cultas" alone means bad.** This is one of the peculiar things about Chinook, and occurs only in the use of a few words—yet an Indian will often give a twist to a sentence that will employ some word just as **"cultas"** is employed here to give a very different meaning from the usual meaning of the word he uses—and yet the listener will easily get the meaning intended. A white man very rarely uses any word in its double-meaning sense, whereas an Indian will often do so.

HOG — PIG — ANY KIND OF PORK MEAT.

COSHO.

C has k sound; o as in oat in both syllables; accent -co- and pronounce Ko-sho.

"Cosho" means pig or any kind of pig meat, bacon, ham, sidemeat, etc. Lard is **"Cosho gleece."** Literally, "Pig grease." A seal is a **"Siawash chuck-cosho,"** or **"Chuck-cosho."** Literally, "(Indian) waterpig." The word is also elastic enough to

mean "fat," and in this meaning is used as **"Delate cosho,"** "very fat" or (idea) really "very fat-like-a-pig."

Examples: **"Okeoke nika Cosho,"** "That is my pig." **"Nika tika cosho gleece,"** "I want some lard" (Pig fat). **"Yahka hiyu cosho man,"** "He (that man) is a very-fat-like-a-pig man.

VERY.

DELATE.

E as in eat; a as in skate; last e silent; accent -late- and pronounce Dee-late.

This word taken alone means "very," but it is nearly always used to emphasize a statement of fact—to affirm the truth of a saying, to make a statement authentic beyond question, to add the element of certainty, correctness, truth, surety and sincerity to any saying or statement. It covers the whole idea of **emphasis** and can always be used to affirm or confirm. In speaking Chinook it is usually used to **strengthen an idea,** thus: **"Okeoke klosh,"** "That is good." **"Nowitka, DELATE klosh,"** "Yes, VERY good." **"Delate nika chaco sick,"** "Very (much) I come (become) sick." (Literally, "I am very sick." **"Delate hiyu,"** "A VERY great many." **"Delate cultas man,"** "(He is a) VERY bad man." In short, **"Delate"** is always used to strengthen the idea indicated and to add weight to its meaning. Its use makes a statement or assertion **positive** and removes the element of doubt.

THE DEVIL.

DIAUB.

I as in dine; au together with a as in awe; accent -aub- and pronounce Die-aub.

"Diaub" is the Chinook symbol for the devil, satan, hell, and the whole idea of the satanic. It is used exactly as English "Devil" is used to express the idea of Satan. When hell is mant then it becomes "The-land-of-the devil." **"Illahee copo diaub."** Otherwise use as English.

DRY.

DLY.

"Dly" is the Indian way of saying "dry" and lacks the **"r"** of the English word, replacing "r" with "l." The meaning and use in Chinook is the same as dry is used in English as it is simply a corruption of English "dry."

Examples: **"Mamook dly okeoke pish,"** "Dry those fish." **"Halo chuck, delate dly,"** "No water, very dry."

PHYSICIAN—DOCTOR OF MEDICINE.

DOCTIN (or LADOCTIN.)

Doc- same as English; -tin- same as English; and pronounce Doc-tin.

"Doctin" is a corruption of the English word "Doctor" and is used as English "doctor" would be used in all cases. The kind of a doctor is indicated by following words, thus: **"Doctin copo lemesin,"** "A physician" (doctor of medicine). **"Doctin copo seeowist,"** "A doctor of the eyes" (occulist). **"Doctin copo letah,"** "A doctor of teeth" (dentist).

DOLLAR—MONEY.

DOLLAH.

Corruption of the English word "Dollar." Silver is **"T'cope dollah."** Gold is **"Pil dollah."** Half-dollar is **"Sitkum dollah."** This word is used around towns or where Indians come in frequent contact with white men. The word usually used for "money" is **"chickamun"** (metal), though **"chickamun dollah"** is a common way of saying or meaning "metal money." The usual use is thus: **"T'cope chickamun dollah,"** "A silver dollar." **"Kwinum pil-chickamun dollah,"** "Five-dollar gold piece." **"Sitkum dollah"** is correct for "half of a dollar" and **"chickamun"** is never used with it.

Note: Money of less denominations than half dollars is usually counted in quarters **("kwahtah")** **"dimes"** and **"sitkum dime"** (half-dime—"nickel"). In the Northwest the word "Bit" is used to mean "dime" and "two bits" is a quarter. Chinook uses the same terms.

BEAVER.

ENA.

E as in eat; a as in father with breath sound of h following; accent -e- and pronounce E-nah.

"Ena" is the Chinook word for "Beaver," the name of the animal, and is used just as we would use any like name in English.

Examples: **"Okeoke ena,"** "That (is) a beaver." **"Klosh skin copo ena okeoke,"** "That is a fine beaver skin." (Good skin of a beaver that (is).) **"Nika comtox kah mitlite hiyu ena,"** "I know where there are plenty (of) beaver." (Literally, "I know where live many beaver.")

A PADDLE OR OAR.

ESICK.

E as in easy; i as in sick; accent e and pronounce E-sick.

"Esick" is the Chinook name for "paddle" or "oar" but is used mostly to mean a "canoe paddle." Very common word.

Examples: **"Okeoke nika esick,"** "That (is) my paddle." **"Nika iskum delate klosh oleman esick,"** "I have a very fine old paddle." (Old paddles, if good and sound, were considered better than new, untried ones.) **"Nika tika tatlum klootchman esick hyak; konce chickamun?"** "I want ten woman-paddles (paddles for women to use) quick; how much money (do you want for them)?" **"Okeoke delate klosh pent esick,"** "That is a fine painted paddle."

BEFORE—IN FRONT OF.

ELIP.

E as in eat; i as in hit; accent (and slightly hold) e as first syllable; pronounce E-e-lip.

The primary and common use of **"Elip"** is to mean "before" (me), "in front of," etc. It is also used as a prefix for other words to show prior or "before" rights and to raise the age value of words, to make some other word mean "more of the same" than it would without **"Elip"** used as a prefix.

Examples: **"Elip konaway,"** "Before (ahead of) all." **"Elip klosh,"** "More good (better than good). **"Elip ow copo nika,"** "My younger brother." **"Elip sitkum sun,"** "Before midday" (forenoon). **"Klatawa elip nika,"** "Go in front of me." **"Nika chaco elip mika,"** "I came before you (did)."

ACROSS—TO CROSS OVER.

ENATI.

E as in hen; a as in hay; i as in high; accent and dwell slightly on -en-, make sound of a quickly, and partially or half accent -ti-; pronounce En--n-a-tie.

"Enati" is used to cover the whole idea of "across" or "cross over," to "get on the other side of." It is almost always used in connection with crossing over water, mountains or any space or territory requiring travel, though it is, and can be, used anywhere that the idea of "crossing over" anything is concerned.

Examples: **"Enati nika chaco elip mika."** Literally, "Across I came before you (did)" or "I crossed ahead of you." **"Mesika klatawa enati yahka chuck,"** "We (will) cross over the water." **"Mesika mitlite enati yahka lamountn,"** "They live over(on the other side of, or across) the mountains." **"Wake lalie nika chaco enati,"** "Before long I will cross (or come across) over." **"Siah enati yowah,"** "Away (far away) across there."

MUSKRAT.

ENAPOOH.

E as in eat; a as in father; oo as in coo, with breath sound of h following; accent -ena- and pronounce E-nah-pooh.

Name of the muskrat from **"Ena"** (beaver) and **"pooh"** (smell-strong), **"Enapooh"**—"stinking beaver." (Note: The muskrat is sometimes, but not often, called the "Big-water-rat" **(chuck hias-hoolhool).**

"Enapooh" in Chinook is used just as "Muskrat" would be used in English and is the name of a particular animal and nothing else.

Examples: **"Enapooh,"** "Muskrat." **"Hiyu enapooh nika mamook memaloose,"** "I killed many muskrats." (Many muskrats I made-dead.) **"Konaway enapooh yahka tipso delate klosh,"** "All muskrat he (his) fur (is now) very good." **"Konce chickmun mika potlatch copo tipso enapooh?"** "How much do you pay for muskrat skins?"

GREASE.

GLEECE.

Corruption of English "Grease."

"Gleece" is the Chinook symbol word for grease, oil or fat of any kind; anything greasy is spoken of as "with grease." Use as in English.

Examples: **"Nika tika moosmoos gleece,"** "I want some butter" (cow-grease). **"Mika iskum gleece copo piah?"** (or lamp) "Have you oil for the lamp?" ("Lamp" is usually used as in English.) **"Yahka man delate gleece,"** "That man (he) is very fat." **("Yahka man delate cosho,"** "That man (he) is very fat-like-a-pig," is more often used to describe a fat person, though either way is right and can be used.)

DIFFERENT — STRANGER — SEPARATE FROM — OTHER THAN.

HULOIME.

U as in hull; -oi- as in oil; e as in meet; accent -oi- and pronounce Hull-loy-mee with first syllable used as a short breath sounded syllable; second syllable accented and held slightly longer than first syllable and last syllable short-spoken.

Primarily the word means "different" or "different from." It is flexible enough to be used both as a prefix and a follow-

ing word to qualify other words and fix the idea of "different," "different from," "stranger," or "stranger to me," "other than," "unlike," etc. If you are American you would call an Indian **"Huloime-man,"** meaning, "He belongs to a different people," or "the people of this man and my people are different—not of the same blood." The word is usually used in this sense though it can and does cover the whole idea of "unlike," "other than," or "different from." Ordinarily, however, things, objects, etc., that are unlike are spoken of as **"Halo kahkwah** (not like) or as **"Wake kahkwah,"** which means the same though not so positively. In other words, **"Halo kahkwah"** really symbolizes the idea, "I know they are not alike," while **"Wake kahkwah"** would mean more the idea of "I think they are not alike." The word **"Wake"** infers doubt though it could mean that the speaker knows of his own knowledge also. **"Huloime"** is always used to mean the opposite of **"Kahkwah,"** which means "like" or "the-same-as."

Examples: **"Huloime tilacum,"** "A stranger—a man belonging to a different race." **"Huloime nika ictas,"** "Not like yours (my things are)." (Unlike articles.) **"Huloime oiahut mesika chaco,"** "By a different road we came." **"Hyas huloime nika,"** "Very much (big) different am I" (I am very unlike (him, you), etc. **"Halo huloime mika,"** "Not different (people) (are you) from me." ("You do not belong to a different people, you are the same blood (that I am).) **"Huloime wawa nika,"** "Different (speech) you talk (from me)." ("Your language is different from mine.") The word can be used in many ways, sometimes to follow other word groups to imply or indicate the idea of "different from" though it usually begins the sentence it is used in and thereby fixes the idea of "different from" whatever is being talked about.

FAST — SWIFT — HURRY.

HYAK.

Y sounds as i in high; a as in fat; accent -hy- and pronounce High-ak.

This word always indicates speed in some degree and is qualified by using **"Hyas"** (big), **"Hiyu"** (many), **"Delate"** (very), or a combination of these words used as a prefix to increase the speed indicated. If negative speed (decreased speed) less speed, slower, slowly or slow down, is to be indicated, then **"Tenas," "Wake hiyu," "Halo," "Wake," "Delate tenas,"** or any other suitable combination of words meaning "no," "not," "less," "less than," "slower," "not so much as," "smaller," etc., is used as a prefix. Words indicating the general idea of "much" or "many" increase the speed indicating value of **"Hyak"** when used as a prefix and words indicating the

general idea of "small," "little," etc., decrease the speed-indicating value of "Hyak" when used as a prefix.

Examples: "Chaco hyak!" "Come (in a) hurry!" "Wake hyak!" "Not (so) fast." "Tenas hyak chaco!" "Come slower!" "Delate tenas hyak mika," "You are very (much) slow." (Literally, "(A) very little hurry you (are now in)." "Not much (do) you hurry." "Hurry not you (do).") "Delate hyas hyak chaco mika!" "Hurry as fast as you can!" (Literally, "Very big fast, come you.") "Hyas hyak nika chaco!" "I (am) coming as fast as I can!" (Literally, "Big-fast I (am) coming (now).")

"Hyak" is the "speed" or "hurry" word always, no matter how it is used and it can mean speed or no-speed, depending on the words with it as above.

NO.

HALO.

A as in hay; o as in oat; accent -ha- and pronounce Hay-low.

"Halo" is the word of positive denial used exactly as is English "No" and in many cases elastic enough to mean "not" or "do not," but used in this way usually as a command as "Halo klatawa mika!" (Literally, "No go you," the English command, "Do not go.") "Halo nika nanage." (Literally, "Not I see." English idea of "I do not see" or "I have not seen" or "I will not see," depending entirely on immediately prior conversation. In an ordinary sense the word "Wake" is used to mean "not," "do not," "will not," "shall not," "may not," "cannot," and like ideas, but "Wake" is not used to mean "No" as "Halo" is. Both words are used to mean "not any," which one depending on what the talk is about and the words used with it.

Examples: "Chaco mika?" "Come you?" "Halo," "No." "Chaco mika?" "Come you?" "Wake tumtum," "I think not." "Halo chaco mika?" "Not come you?" "Wake comtox," "I am in doubt; I know not as yet; I am undecided." "Chaco mika?" "Come you?" "Halo nika." "Not I." (Literally, "No me.") "Halo" and "Wake" are in a way interchangeable, but "Halo" is positive "no" always where "Wake" can be negative and still convey the idea of doubt more than "Halo" does; in other words, "Halo" is the positive "no" and should be so used.

OPEN.

HAHLAKL.

A as in father in both syllables; accent -hah- and pronounce Hah-lah-kle, shortening second and third syllables as much as possible so the sound of both combined is more "-Lah-

kahl" spoken very short and in a nearly explosive manner. A little practice will make it easy.

The word "**Hahlakl** means "Open," "to open," as a door; "open out," to "thin" as woods, etc. It is not in very common use.

PULL — DRAW — DRAG.

HAUL.

English word, pronounce as in English.

"**Haul**" in Chinook covers the idea of "pull," "haul," "drag," "tow," etc. It is equivalent to the English definition of English "Haul" and is used the same way.

Examples: "**Mamook haul okeoke,**" "Drag that (haul it) over here." (Literally, "Make haul that.") "**Mamook haul sahale nika canim copo polalie illahee,**" "Haul your canoe up on the sand." (Literally, "Make haul up your canoe on (the) sand.") "**Yowah! Iskum lope pe nika haul mika canim,**" "Here! Get (this) rope and I will tow your canoe."

LAUGH — FUN — JOY.

HEEHEE.

E as in we; accent first syllable and pronounce as written, Hee-hee.

"**Heehee**" covers the whole idea of mirth and joy in Chinook. It also means "play" in the sense of recreation. "**Mamook heehee**" (make fun) is to join in the festivities if used in the ordinary way, though it could mean "laugh" or "did laugh" ("**Nika mamook heehee**").

Examples: "**Chaco pe mamook heehee,**" "Come and (we will) make fun." "**Delate heehee yahka mamook,**" "A great celebration (it was) he (made) gave." "**Okeoke kowmux mamook tanze kahkwa man, delate heehee okeoke,**" "That dog made a dance like a man, very funny was that." "**Halo mamook, okeoke cultas, wake heehee,**" "Do not (do it) that bad; no fun." "**Spose heehee, mika chaco?**" "If (there is a) celebration (of any kind) (will) you come?" "**Klosh heehee mesika, a-ah,**" "We had a good time—we are well pleased." (Literally, "Good fun us, a-ah.")

MOUSE.

HOOLHOOL.

Oo as in coo; accent first syllable and pronounce as written, Hool-hool.

"**Hoolhool**" means "mouse." By using "Tenas" as a pre-

fix **(Tenas hoolhool)** it means "little mouse." If **"Hyas"** is used as a prefix**(Hyas hoolhool)** the meaning becomes "Big mouse," and is used thus to mean the common rat. **"Chuck hyas-hoolhool"** is a muskrat, though the muskrat is nearly always called **"Enapooh"** (stink-beaver). **"Hoolhool"** is not a very common word and is used more by Indian women who work about ranches for white women than anywhere else. You might not hear it once in a year.

BUILDING—HOUSE OF ANY KIND.

HOUSE.

The English word used in the same sense and meaning as English. Usually the Chinook words precede it to fix the kind of a house, ownership, color, material, etc.

Examples: **"Okeoke mika house?"** "(Is) that your house?" **"Konaway house yowah delate oloman,"** "All (the) houses there (are) very old. **"Nika tika laplash, mamook house,"** "I want lumber (to) build (a) house." **"Klaxtah house okeoke?"** "Whose house is it?" **"Mitlite copo skookum house."** "Put in (live in) the stronghouse (jail)."

SHIVER—SHAKE.

HULLEL.

U as in hull; e as in well; accent -lel- and pronounce Hull-lel.

"Hullel" means "shiver" or "shake" but is so uncommon that it is almost obsolete. **"Mamook"** used as a prefix makes it mean "shivering" or "shaking." Hardly ever used, however, even by expert Chinook speakers.

BAD SMELL—STINK.

HUMM.

U as in hum; the m sound nasal and drawn out, pronounce like English "Hum" and then hold m sound to prolong the word thus, Hum-m-m.

"Humm" means "Stink." It is applied to mean any decided odor either good or bad, but more commonly used to mean a stench or "bad stink." The skunk is called **"Humm-opoots"** or, literally, "Stinks-his-tail," and serves to show the full meaning of **"Humm"** as meaning "Stink." **"Poo"** is also used to mean stink, but **"Humm"** is the more commonly used of the two.

Examples: **"Delate humm! Klonas halo ict kuitan chaco memaloose,"** "(There is a) very (bad) smell—perhaps (not) one horse has died." **"Lolo konaway pish copo salt chuck pe mamook mahsh—yahka chaco ahncuttie memaloose—hiyu delate**

things. The words used before or after it qualify its meaning or it is used to couple the vile meaning with the ordinary meaning of any other word.

Examples: **"Delate mesahche man,"** "A very wicked man." (Wickedness understood to mean "the limit of human depravity" from all angles.) **"Mesahche klootchman,"** "A harlot." **"Piah chuck, yahka delate mesahche, mamook mika pelton,"** "Firewater (that is) very dangerous, it makes you crazy." **"Wake mika tika—delate mesahche,"** "Not you want; very rotten (vile, wicked, etc.) (that is)." (Idea: Keep away! Do not touch that! It is rotten, harmful, dangerous.)

LIVE — DWELL — STAY — HOME — PLACE-WHERE-YOU-LIVE.

MITLITE.

I as in it; i as in light; accent -mit- and pronounce Mitt-light.

Primarily **"Mitlite"** means "live" but is used to cover "home," "stay," "dwell" "stop at," "stationary," "fixed," "fastened to," etc. It is the symbol of the idea of "permanency" as understood in English. It means "home" in the sense of a fixed place of abode. It is also used to indicate "stop" or "stopping place" in the sense that to stop is to stay or not to move away further. To **"mitlite"** is to stay or stop, to remain fixed, not move, stationary, etc.

Examples: **"Yowah kah nika mitlite,"** "There is where I live (my home)." **"Yahka mowitch mitlite copo stick,"** "He (the) deer lives in the timber." **"Mesika mitlite yowah mox sun,"** "We stayed there two days." **"Mitlite!"** "Stop!" **"Yahka clam mitlite copo pollalie illahee copo saltchuck,"** "He (the) clam, lives in the sand in the salt water." **"Klosh spose mitlite yowah,"** "Good (it will be) if (we) stop here." **"Siah copo sahale copo yahka lemount'n yowah ict man mitlite copo stone,"** "Far-away-up in him (the) mountain, there one man lives in stones." (Idea: "There is the face of a man on the rocks away up in the mountains.")

FOOD — ANYTHING EATABLE — TO EAT.

MUCKAMUCK.

U as in up; a as in fate; u as in up; accent first syllable and pronounce Muck-a-muck.

"Muckamuck" covers the whole idea of "eat," "to eat," "food," "eating," "eatables," or any and everything connected with food or eating except "hungry" which has its own word, **"olo."**

Examples: **"Nika tika muckamuck,"** "I want (something

to) eat." **"Klosh muckamuck okeoke,"** "Good eating that (is)." **"Halo muckamuck mika,"** "Do not (that) eat (you)." **"Yahka kowmux muckamuck konaway mowitch,"** "He (that) dog, ate all (the) deer (meat)." **"Okeoke pish delate klosh muckamuck."** "That fish (is) very good (to) eat." **"Konaway tilacums! Chaco copo nika house pe delate, heehee! Hiyu tanze, hiyu t'sing, hiyu muckamuck ictas, pe muckamuck chuck—delate klosh heehee! Chaco konaway!"** "All friends! Come to my house and have a good time! Plenty dance, plenty sing, plenty to eat and drink! Very good fun (we will have)! Come all."

YOU—YOUR.

MIKA.

I as in ice; a as in father; accent-mi- and pronounce Mye-kah.

"Mika" is singular and **"Mesika"** is plural for "you" or "yours," yet both words are used for "your" and for "yours" while **"Mika"** alone is used to mean "you," "you alone." (See **"Mesika."**)

"Mika" is used mostly always to mean "you" or "your" and only occasionally to mean "yours."

Examples: **"Mika chaco copo nika house,"** "You come to my house." **"Okeoke mika kuitan—nah?"** "That (is) your horse —no?" **"Nika wawa konaway yahka canim mitlite copo mika pe yahka wawa halo—spose mika?"** "I said all him (these) canoes belong (to) you—and he says no—are they yours?" **"Klosh kahkwa mika wawa,"** "(It is) good like you say." **"Mika nanage nika kuitan copo mika?"** "Did you see my horses with yours?"

YOURS.

MESIKA.

E as in me; i as in ice; a as in father; accent -si- and pronounce Mee-sye-kah.

"Mesika" is the Chinook for "your," "yours," plural of "you" (you two). It is usually used to denote ownership in things, goods, chattels, etc. In another sense it means a collective group of people, or crowd, associated with "you."

Examples: **"Okeoke mesika ictas?"** "(Are) those things yours?" **"Kah mesika klatawa?"** "Where (are) you (both of you) going (together)?" **"Konaway tilacum mesika, nah?"** "(Are) all these people yours?" (The meaning here would be more, "Are all these your people,"—"Are they relatives,"—"Do they belong to your family,"—or, "do they belong to the same clan, clique, order or fraternity that you belong to?") It comes as near as possible to being second person plural, yet sometimes it is "stretched" to mean something more than this just as nearly every Chinook word sometimes is.

DEAD.

MEMALOOSE.

E as in men; a as in father; oo as in coo; accent -mem- and pronounce Mem-a-loo-ss, ending with a slight, short, hissing sound.

This word taken alone means "dead," but is used with combinations of other words to mean "destroyed," "wiped out," "done away with," "to rot," "decay," "die," etc. In short, it covers the whole idea of death and destruction of a final, finished, ended character. In use the word **"chaco"** (come) is nearly always used with it as a prefix—that is, a thing is not just "dead" but "comes dead" and when he "dies" he also "comes dead." When the word **"memaloose"** is used with **"mamook"** as a prefix, it means "make" or "made" dead—that is, killed, destroyed, etc.

Examples: **"Nika ow chaco memaloose,"** "My brother comes dead," (literally, "dies"). **"Yahka man mamook memaloose nika ow,"** "He (that) man made dead (killed) my brother." **"Ahncuttie man konaway memaloose,"** "Old-time people all (are) dead."

DO—TO DO—WILL DO—HAVE DONE.

MAMOOK.

A as in man, oo as in coo; accent -mam- and pronounce Mam-mook.

This is the one great ACTION word of Chinook. In fact, any act, anything you do, except **go** or **come**, is always **"mamook"** in Chinook. It signifies motion or action, past action or future action or anything involving action. Any work, deed, exercise, motion, operation, service, performance or other thing having motion or action as a part of or connected in any way with it is always identified by the word **"mamook"** used in such a way that the action in connection with the thing, place, time, subject or object is clearly brought out. All questions concerning all actions use **"mamook"** to identify the action and all answers, statements or assertions concerning or dealing with any action always use **"mamook"** to identify the **motion** or **act of action**, and this idea is never changed or deviated from. If you row a boat, shoot a deer, run a race, pay a debt, look at things, sing, mourn, ride, eat, sleep, swim, travel, or **do** any other thing requiring motion or action, you must, in telling of or talking about or ordering it done, always use the word **"mamook"** in the sentence. Just how and where you use it depends on the sentence and the

time and object, but it should be used to take the place of "may," "can," or "must," "could," "would," or "should," "will" or "shall," "am," "am not," "may," "can," "must," "could," "would," "should," "will" or "shall not DO" this, that or the other thing now or at some future time, or when you **have done** or **did do** anything in the past. **I, you** or **they** also **"mamook"** as above whenever they DO, **will do** or **have done** anything where motion has anything to do with it. Just remember it means MOTION or ACTION of **any kind** and that it is the **only word** covering the **whole idea of action and motion** (except the two actions— "go" and "come"—which each are covered by their own words, **"klatawa"** and **"chaco"**) and then use **"mamook"** to **signify the action** and you have its place in Chinook. It is even very frequently used as a prefix for **"chaco"** (come) and for **"klatawa"** (go) in which case it **compels** action for it means "make come" or "make go." So it **can** be used as the **one and only** ACTION word in Chinook.

Examples: **"Nika mamook,"** "I work." **"Okeoke man mamook memaloose ict mowitch,"** "That man killed one deer." **"Mamook canim,"** "Paddle the canoe." **"Konce mamook stick?"** "When (do you) cut wood?" **"Okeoke illahee halo mamook klatawa,"** "That ground never moves (or will not move)." **"Halo mamook,"** "No movement—it does not move" —("not moving—not working—will not work," etc.) **"Klosh mamook okeoke,"** "Good work that." **"Alki mamook,"** "(Will) work (move or do) by and bye."

Almost **any** combination of words can be used so that **"mamook"** denotes the **action** and the idea will be correct as far as expression is concerned, though the beginner may in speaking get the word **"mamook"** placed wrong in a sentence, yet the hearer would instantly recognize the **idea of motion** no matter how the word was placed and would be able to properly associate the **motion** idea with the subject in his own mind and thus understand what was meant.

THROW AWAY—GET RID OF.

MAHSH.

A as in father; sound last syllable with slurred, hissing sound more as if it were -sch-; this sound is almost the slightly prolonged "sh-h-h!" frequently used by mothers to quiet babies, yet it is a slightly shorter sound than that; accent -mah- and pronounce Mah-sch-h.

Alone the word means "throw away" or "put it away from you forcibly." It has also the broader meaning of "to get rid of," "go away from," "destroy," "part with," "to inten-

tionally lose," or any like idea when used with other words and the use of the word "mamook" as a prefix enforces the idea or makes a command as (example) **"Mamook mahsh okeoke."** Literally: "(You) make throw-that-away," which translates into English as "Throw it away!" "Get rid of it!" "Drop it!" or any similar idea depending on the situation. **"Nika mahsh okeoke,"** "I threw it away—I got rid of it—I will throw it away or get rid of it." **"Nika mahsh okeoke man,"** "I lost that man (intentionally)" or "I sent that man away." It is a flexible word capable of covering the whole idea of "to put away from you" or "get away from me," but its usual use is to cover "throw away," "get rid of," etc.

OFF SHORE.

MAHTLINNIE.

A as in father; i as in fin (both syllables); accent -maht- and pronounce Maht-lin-ny.

Means "Away-from-the-land," "seaward," "off shore," etc. Not much used except along the sea coast and then mostly to designate place thus: **"Kah mika mamook pish?"** "Where will you fish?" **"Mahtlinnie,"** "Off shore" (out in deep water, away from land). It is the opposite of **"Mahtwillie,"** ("in-shore") and is so used.

INSHORE.

MAHTWILLIE.

A as in father; i as in willie; accent -mah- and pronounce Maht-will-ly.

Means "In-toward-the-land," "alongshore," "near the coast," etc. Used mostly along the coast to designate position thus: **"Kah mika mamook pish?"** "Where will you fish?" **"Mahtmillie,"** "Inshore" (near the land in shallow water). Opposite of the word, **"Mahtlinnie,"** ("off shore") and is so used.

MARRY.

MAHLEH.

A as in father; i as in willie; accent -mah- and pronounce Mah-leyh.

Corruption of English "Marry." Pronounce it **"Mahley-h"** with a slight h breath sound at end, really Indian-English "marry." Means the same as English "marry," "married," "will marry," "may marry," "did marry" or any like idea. The whole idea of matrimony is covered by the word, using prefix or follow-up words to bring out the exact meaning.

Examples: **"Wake lalie nika chaco mahleh,"** "Not long I come married" (will marry before long)." **"Spose mesika chaco mahleh,"** "Suppose we come (become) married." **"Yahka nika mahleh ow,"** "He (that man) is my married brother." **"Nika tika mika tenas klootchman chaco mahleh,"** "I want your daughter (to) (be)come married." (I want to marry your daughter.) **"Konce lalie mika chaco mahleh?"** "How long have you come (been) married?"

MOTHER.

MAMA.

The English word used as Chinook and means "Mother" the same as English—used the same way.

DOWN STREAM.

MIMIE.

I as in him (both syllables); accent -min- and pronounce Mim-my.

Means down stream or "to travel downstream." So little used as to be practically obsolete.

STANDING UPRIGHT.

MITWHIT.

I as in sit (both syllables); accent -mit- and pronounce Mit-whit.

Means "standing-straight-up" but is so little used as to be practically obsolete.

Example: **"Mitwhit stick,"** "Standing timber."

TWO.

MOX.

O as in ox; pronounce Mocks.

"Mox" is Chinook for "two," the numeral. It never means anything else and is used just as English "two" is used to count, or denotes numbers.

Examples: **"Mox man chaco yowah,"** "Two men (are) coming there. **"Lolo mox lacasset lapome,"** "Bring two boxes (of) apples."

MILL.

MOOLAH.

Oo as in coo; a as in father; accent -moo- and pronounce Moo-lah.

From the French, meaning "mill," any kind of a mill. So little used now as to be practically obsolete.

MOON.

MOON.

Same as English, used same way, means the same. Also means "one month" and is used in this sense as a measure of time.

Examples: **"Klone moon mesika klatawa,"** "Three months we traveled." **"Konce chaco chee moon?"** "When comes (the) new moon?" **"Klosh moon,"** "Full (or good) moon." **"Ole moon,"** "Last quarter of the moon (old moon)." **"Sitkum moon,"** "Half moon."

ELK — CATTLE.

MOOSMOOS.

Oo as in coo; accent first "moos" and pronounce as though spelled Mooz-mooz.

Means "cattle" or "elk," depending on how it is used. Sometimes **"Lemolo** ("wild") is used as a prefix **(Lemolo moos-moos)** to mean "Elk" to distinguish from cattle where no gesture can fix the difference in meaning.

Examples: **"Klatawa pe iskum moosmoos, nika tika moosmoos chuck,"** "Go and get the cows, I want (to) milk." **"Konce chickamun nika tika copo okeoke moosmoos?"** "How much money do you want for that cow?" **"Siah sahale copo lamount'n nika mamook-poo mox moosmoos pe lolo yowah konaway itlwillie,"** "Far up in (the) mountains, I shot two elk and carried (brought) here all the flesh."

SLEEP.

MOOSUM.

Oo as in coo; u as in up; accent-moo- and pronounce Moo-sum.

Means "sleep," "to sleep," "sleeping," etc. Covers the whole idea of "slumber" as understood in English.

Example: **"Kah nika moosum?"** "Where (shall) I sleep?" **"Delate cole, halo nika moosum,"** "Very cold (it is) no I sleep." **"Nika delate olo-moosum,"** "I am very sleepy." (Literally, "hungry-for-sleep" or "sleep-hungry.") **"Moosum kahkwa whimstick,"** "Sleep like-a-log (on-the-ground)."

DEER.

MOWITCH.

Ow together as in how; i as in hitch; accent -mow- and pronounce Mow-witsch.

Means primarily "Deer" and is mostly used in this sense. Occasionally, however, it is used to mean "deer-like" in the sense that some grass-eating animal, unknown, is called **"Mowitch"** for want of a better name simply because it resembles a deer somewhat. This use is very infrequent and **"mowitch"** is almost always "deer."

Examples: **"Mowitch muckamuck,"** (Either) "Deer-feed" or "Deer-to-eat" (venison). **"Nanage yahka mowitch yowah?"** "See him (that) deer there?" **"Hiyu mowitch mesika iskum; klosh muckamuck!"** "Many deer we got; good eating!" (Idea: "We killed a lot of deer, now we will have a feast.")

MAN — MALE ANIMAL — MALE SEX.

MAN.

Same as English.

"Man" is used in Chinook to fix male sex in anything. It is used to mean "man" as it is in English and also as a prefix word to fix male sex in any object under discussion.

Examples: **"Okeoke nika man,"** "That (is) my husband" (man). **"Ict man,"** "A man (one man)." **"Kahkwa man,"** "Like a man." **"Cultas man,"** "A bad man (worthless man)." **"Skookum man,"** "A big strong man." **"Yahka man-kuitan,"** "(He) a male horse." **"Hyas ole-man,"** "Very old" or "Veryold-man-like." **"Tatlum man chaco,"** "Ten men came."

HELLO — LOOK HERE! — HEY! — HOH!

NAH!

A as in father; h sound held more or less; accent -ah- and pronounce as exclamation, NAH!

"Nah!" is almost always used as an exclamation to attract attention, to call to, etc., as you would say in English, "Say!" "Over there!" "You!" etc. Nearly always it is used as "Say, friend!" **("Nah, six!"** or **"Nah, tilacum!")** It is also frequently used as an interrogation seeking confirmation of something already said just as many West Coast people say, "You are not going—no?" **("Halo mika klatawa—nah?")** or "You will come—no?" **("Mika chaco—nah?")** **"Nah?"** in Chinook is used just the same way and thus sometimes is a negative question. Ordinarily "Halo" means "No," but **"Halo"** is never used in the above sense, as an interrogation.

LOOK — SEE — LOOK HERE — LOOK THERE — BEHOLD — OBSERVE — LOOK FOR — SIGHT — VISION.

NANAGE.

A as in Anne; a as in age; e sound so slight as to be nearly silent; accent -nan- and pronounce Nan-age.

"Nanage" in Chinook covers the whole idea of "look," "to look," "will look," "did look," "see," "saw," "will see," "can see," "may see," "must see," etc. The words used with it, coupled with the situation, surroundings, subject, speaker and hearer all go together to fix the exact meaning. It is usually used to cover "sight" and all things connected-with-sight or vision except "eyes" **(seeowist)** and should be used accordingly.

Examples: **"Klosh nanage!"** "Look out! (Watch close)!" **"Kah mika nanage?"** "Where (did) you see (it)?" **"Halo nanage,"** "(I have) no seen. **"Wake lalie nika nanage,"** "I saw (it, him, etc.) not long ago." **"Nanage yowah!"** "Look there!" **"Klosh nanage konce mika klatawa,"** "Look out when you go along," ("Keep close watch-out as you travel.") **"Klosh nika nanage,"** "Good I (will) look (out for it)."

NAME.

NEM.

E as in them; pronounce as written.

Corruption of English "name" and used as English "name" is used.

Examples: **"Icta mika nem?"** "What is your name?" **"Yahka man nem Charlie,"** "He (that man) name (whose name is) Charlie." **"Icta nem nika wawa?"** "What name (shall I) say?"

I — ME — MY — MINE.

NIKA.

I as in ice; a as in father; accent -ni- and pronounce Nye-kah.

"Nika" is the personal pronoun "I" or "me," "mine," or "my." It also means "belongs-to-me," "that-is-mine," "that-is-my," etc., depending on the words used with it. All such meanings are always by inference rather than from word combinations direct and this peculiarity runs all through Chinook. It is more noticeable in words like **"nika," "mika,"** etc., than anywhere else though unspoken meaning clearly defined by word combination plus surroundings is present in almost

every Chinook sentence and in those using the pronouns especially.

Examples: **"Nika nanage,"** "I see." **"Nika kowmux,"** "My dog." **"Lolo copo nika,"** "Bring (it) to me." **"Okeoke mitlite copo nika,"** "That is mine." (It stays with me.) **"Konaway okeoke ictas chaco copo nika,"** "All those things come to me," (are my belongings). **"Okeoke nika,"** "That (is) mine." **"Okeoke nika kuitan,"** "That is my horse."

WE — US — OURS.

NESIKA.

E as in me; i as in ice; a as in father; accent -si- and pronounce Nee-sye-kah.

"Nesika" is the plural of **"Nika"** and means "we," "us," "our," "ours," "that-is-ours," "that belongs-to-us," "we-are-part-of," etc. Its exact meaning depends (like many Chinook words) on surroundings, subject, speaker, etc., but it is always clear. Sometimes the unspoken words, by inference, bring the idea out clearly.

Examples: **"Nesika klatawa,"** "We go." **"Okeoke nesika canim,"** "That (is) our canoe." **"Chaco copo nesika,"** "Come with us." **"Konaway yahka kuitan mitlite nesika,"** "All him (the horses) he belongs-to us (all of these horses are ours)." **"Nesika whale totem,"** "We are of (or belong to) the totem of the whale." (Literally: "We are members of the clan having the whale for its totem—therefore, all blood relatives to everyone else who belongs to the same totem, which is the family crest of this one family of blood relatives.")

NOTE.—The above is an instance of **unspoken meaning** for **"Nesika whale totem"** as a spoken sentence carries to the informed, all the above information **by inference** hinging on the fact spoken of, namely, "We (belong to the) whale totem" or (idea) "We are whale people," and all "whale people" have the same totem (the whale) which is the visible sign of blood relationship—thus members of the whale totem never marry other members of the same totem but always mate with members of some other totem clan—or blood-family.

YES.

NOWITKA.

Nasal n; ow together; i as in it; a as in father; accent -wit- and pronounce Now-witt-kah.

The word used to denote agreement-with or confirmation-of and to affirm; the common "Yes" as used in English has the same meaning and uses.

Like all Chinook words **"Nowitka"** expresses many dif-

ferent forms of the idea of "agreement-with," "yes," etc. Prefix words change its positive meaning to one of affirmative doubt or to more positive "yes," etc.

Examples: **"Nowitka,"** "Yes." **"Klonas nowitka,"** "I think so (but am not sure)." **"Delate nowitka," "Positively** yes (a-great-deal-yes)." **"Halo nowitka,"** "No-yes (undecided)." **"Tum-tum nowitka,"** "I think so" or "I agree with you."

Many shaded meanings can thus be given to nearly all Chinook words and these meanings will be clearly understood. Just how many meanings any word can have depends largely on the speaker and his knowledge of Chinook coupled with his knowledge of Indian viewpoints, plus his own ability to coin word-combination idea-symbols in actually speaking Chinook. A marvelously few words will thus convey many different meanings.

BERRIES.

OLLALIE.

O as in oat; a as in hat; -lie- same sound as -ly- in lily; accent -O- and pronounce Oh-lall-ly.

"Ollalie" means any small berries or berry-like fruit. It is used more to mean small-berries than anything else. Usually the English name is used as a prefix thus **"Straw-ollalies," "Salmon-ollalies,"** etc. Very often it is left off and a Chinook prefix descriptive word used thus: **"Shot-ollalies,"** "Huckleberries." ("Shot-berries or like-shot berries.") **"Pil-ollalies,"** "Cranberries." ("Red berries.") **"Chuck copo ollalies," "Water-of-berries."** (Berry juice.) **"Sallal-ollalies,"** "Sallal-berries." **"Ollalies"** always means the "berries" themselves and the other words qualify this to give exact meaning.

THAT—THIS.

OKEOKE.

O as in over in both syllables; accent last syllable and pronounce as though spelled O-koh-ke, with explosive, short accent on the -koh- as though you said, "O, coke!" in English.

The word is objective and its meaning in use is usually determined by gesture pointing out the object spoken of as the word is spoken and locating it as "over there" or "here" nearby as the case may demand. Thus it means either "that" or "this" as needed.

"Okeoke," "That thing," "This thing." This is one of the most frequently used words of Chinook and the twists and turns of meanings that are given it by different speakers are very numerous. Perhaps there is no other word in Chinook outside of

"mamook" that can be used in so many ways as **"okeoke" can.** It implies meaning in so many ways when handled by a good Chinook speaker and therein lies its value to the jargon.

Examples: **"Icta okeoke?"** "What is that?" **"Klaxtah okeoke?"** "Who is that?" (Using the same words and at the same time pointing to a pile of goods makes the meaning thus: "Klaxtah okeoke?" "Whose (goods are) those?" **"Okeoke kull,"** "That (is) hard." **"Lolo okeoke copo okeoke man,"** "Carry this to that man." **"Wake okeoke; okeoke!"** "Not that; this!" (Gesture indicating articles would separate these two ideas.) **"Halo mika tika okeoke,"** (No you want that.) "You do not want that." **"Cultas okeoke,"** "That is bad." (Bad that.)

OLD.

OLEMAN.

Corruption of English "Old man" means "old," "worn out," "decrepit," "useless," "discarded," "waste," etc.

It covers the whole idea of "useless," "worn out," etc. Anything incorporating the idea of "old" can be called **"oleman"** in Chinook and be understood.

Examples: **"Yahka man hiyu oleman,"** "He (that man) is very old." **"Hiyu oleman canim,"** "A very old canoe." **"Kwonesum kahkwa oleman,"** "Always like (an) old man." **"Mahsh okeoke lacasset, delate oleman,"** "Throw away that trunk, it is worn out." **"Nika oleman-papa,"** "My old-man-father." (Grandfather.) **"Oleman house,"** "Old house." **"Yahka oleman sail,"** "That is an old sail" (and by inference, "It is worn out—can't be depended on—watch it as it may go to pieces in a wind.")

ROAD — TRAIL — PATH — STREET.

OIEHUT.

Oie has the sound of "oy" or "way" and yet it is not either of these but more like the Yiddish "Oie;" u as in hut; accent -oie- and pronounce Oie-hut, or perhaps slightly Wh-oie-hut. It is almost impossible to put the sound into English but Oie-hut is very near it at least.

"Oiehut" in Chinook usually means "trail" or "path," but usage and contact with whites has extended the meaning to cover also "road," "street" and even "railroad," which becomes "iron road" **(chickamun oiehut)** so the word now covers the idea of any open way used for vehicle or foot travel.

HUNGRY.

OLO.

O as in old (both); pronounce as written, with accent on first "o" and last syllable softly spoken, Oh-low.

"Olo" means "hungry." It is used in the same sense as "hungry" in English and when used with **"chuck"** as a following word transforms "hunger" into "thirst" or really "water-hunger."

Examples: **"Nika delate olo,"** "I am very hungry." **"Nika delate olo-chuck,"** "I am very thirsty." **"Nika olo, klosh spose muckamuck,"** "I am hungry, good-if we eat." **"Delate nika mamook—olo nika kahkwa lemolo kowmux,"** "Very much I have worked—hungry I am like a wild-dog." (Idea: "I have worked so hard I'm hungry as a wolf.")

REAR — END — STERN — TAIL.

OPOOTS.

O as in oat; oo as in coo; accent -poots- and pronounce Oh-poo-ts-s, with hissing s sound at end, slightly held.

"Opoots" means "rear," "stern," "tail," "posterior,' 'etc.

Examples: **"Nika kuitan iskum siah opoots,"** "(He) that horse gets (has) a long tail." **"Humm-opoots,"** "Skunk." (Literally: "Stinking tail.") **"Mamook copo canim opoots,"** "Put (it) in the rear end (stern) of the canoe."

BROTHER.

OW.

Pronounce as written (same as "how" without the "h").

"Ow" means "brother" but is usually used to mean a **younger,** brother though not always. The word is not common any more. "Brother" is now usually expressed by saying "His-mother-is-my-mother" or some like word combination showing the relationship and **"Ow"** is hardly ever heard, though it is good Chinook and should be retained in its full meaning of "brother."

BUT — AND — THEN — OR.

PE (or TE).

E as in free; pronounce Pee (or pea), Tee (or tea).

"Pe" usually means "and" and **"te"** is just as often used as **"pe"** is to mean the same. The words are interchangeable or either can be used at the pleasure of the speaker. Nearly al-

ways the meaning is "and" though not always, for in certain cases the meaning is "but," "then," "or," etc. The use in these meanings, however, is so limited that it is almost safe to disregard these meanings and let "and" be the only meaning because "but" "then," "or," etc., are more apt to be expressed by the word **"copo"** or in some cases by **"spose"** (if), depending on the conversation. I think it would be well to limit the meaning of **"pe"** or **"te"** to "and" alone and so use it.

Examples: **"Nika pe mika klatawa,"** "You and I (me) go (together)." **"Chaco pe lolo mika calipeen,"** "Come and bring your gun."

CRAZY — FOOLISH — ABSURD — A FOOL.

PELTON.

E as in let; o as in on; accent -pel- and pronounce Pel-ton.

"Pelton" covers the whole idea of insanity, feeble mindedness, foolishness, etc., whether real or assumed. Its exact meaning is made clear by the words used with it.

Examples: **"Pelton man,"** "Crazy (insane) man." **"Mesika delate pelton,"** "They are very foolish." **"Nika kuitan chaco pelton,"** "My horse (was) come crazy." **"Pelton mika!"** "You (are) crazy," (or "foolish") as the case may be.

FIRE — BLAZE — BURN.

PIAH.

I as in pie; a as in father; accent -pi- and pronounce Pi-ah as a single syllable word.

"Piah" primarily means "fire," and the use of prefix or following words associates "fire" or "the-use-of-fire" with any object or subject.

Examples: **"Piah,"** "Fire." **"Kahkwa piah,"** "Like fire." **"Piah sapolil,"** "Bread." (Literally: "Flour-changed-by-fire.") **"Okeoke piah canim,"** "That is a fire-boat." (Literally: "A runs-by-fire boat.") **"Piah chick-chick"** (or **"piah chickamun chickchick"**), "A locomotive." (Literally: "A runs-by-fire-iron-wagon.)

POWDER.

POLALIE.

O as in oat; a as in at; i as in thin; accent -po- and pronounce Poh-lal-ly.

"Polalie" alone means "powder" but it is more often used as a descriptive prefix-word to give meaning to other words which it does by making them mean "powder-like."

Examples: **"Polalie,"** "Powder" (usually gunpowder). **"Polalie illahee,"** "Sand," or "Sandy ground." (Literally: "Ground (that is) powder-like.") (The same words may mean "dusty," depends on surroundings, subject. etc.) **"Kahkwa polalie,"** "Like powder." **"Mamook copo polalie,"** "Make into powder" (grind, as wheat, corn, etc.) **"Klosh polalie okeoke,"** "Good powder that (is)."

TO GIVE—A GIVE-AWAY-FEAST.

POTLATCH.

O as in pot; a as in hat; ch as t'sch; accent -pot- and pronounce Pot-lat'sch.

The primary meaning of **"Potlatch"** is really a "give-away-feast." Among the Indians the Potlatch was a great ceremony —the big event in the life of an Indian—the one thing he worked hardest for because it raised him to the dignity of a "big man." In other words he was an able financier if he could give a **"potlatch"** and the more **"potlatch"** or **"potlatches"** he gave the bigger man he was. When an Indian gave a **"potlatch"** he collected together all his wordly goods and then sent out invitations to all his friends and neighbors and their friends to come and have a feast and a festival at his expense. He provided the "eatables" and "drinkables," the "time place and the music," and everybody was expected to go in and have the time of their lives singing, dancing, feasting and making merry for as long as they wanted to free of charge and "with the blue sky for the limit." Along toward the finish the man who gave the **"potlatch"** gave away to the assembled guests everything he owned in the world—all his goods, chattels and belongings of all kinds—and even in some cases his wives! This procedure left him with nothing more than when he entered the world except that he had gained renown—he was now penniless but he was a "big man," really, "somebody," to be looked up to, venerated and pointed out as a **"potlatch man."** There was, however, a string to things, for everybody who received a gift at a **"potlatch"** was expected to some time, somewhere, give to the giftmaker something just as valuable (or even a little more valuable) than the present he had received! This is in fact a common characteristic of Indians of all tribes everywhere—if they give you a present you are expected to return a present of equal or more value. The same idea held good in giving **"potlatch"** gifts, yet the giving of a **"potlatch"** meant bestowal of great honor on the giver of the **"potlatch"** who was ever afterwards a "big man" in the eyes of everybody. That was the original meaning of **"potlatch."** Common usage has made the further meaning into "give," "to give," "pay," "a gift," etc. In ordinary conversation it means just plain "give" and is used

as we use the English "give" to cover the same ideas **"give"** covers. The words used with it will, however, stretch its meaning to cover quite a field as above.

Examples: **"Potlatch okeoke copo nika,"** "Give that to me." **"Wake nika potlatch,"** "Not will I give (it)." **"Nika potlatch chickamun, konce?"** "I will pay, how much (is it?)" **"Cultas potlatch,"** "A present." (In this last the word **"cultas"** changes from its original meaning of "bad" and becomes a word meaning "pleasure" or "take-pleasure-in," so, therefore, **"cultas potlatch"** translates it into "pleasure-giver" or "It is-a-pleasure-to-give," therefore a "free gift"—a friendly gift given because the giver receives pleasure from giving.

DRUNK—FULL OF.

PAHTLUM.

A as in father; u as in rum; accent -pah- and pronounce Pah-tlum.

The original meaning of **"Pahtlum"** was "full-of" but of late years it has come to mean almost nothing but "drunk" and is rarely used to mean anything else. It should be kept in its original meaning of "filled-up," "full-of," etc.

Examples: (Old time use.) **"Mamook pahtlum okeoke tamolitsh,"** "Fill up that bucket" (Make full-of (water) that bucket). **"Wake lolo pish yowah, okeoke lacasset pahtlum!"** "Don't bring (any more) fish here, this box is full!"

(Modern use.) **"Pahtlum okeoke man,"** "Drunk that man (is)." **"Chaco, spose iskum pahtlum?"** "Come (on), suppose (we) get drunk."

PAINT.

PENT.

Corruption of English "paint." Used same as English to mean "paint" or "painted."

Examples: **"Kah yahka klale pent?"** "Where (he) is that black paint?" ("Where is the black paint?") **"Mamook t'kope okeoke canim copo klosh pent,"** "Make white the canoe with good paint." (Idea: "Paint the canoe white.")

FATHER.

PAPA.

English word used in Chinook; means same as it does in English. Also used to mean "Father," "Head of the family," "Man of the house," etc. Same ideas as English.

tion or another to mean about what the Chinaman means when he says "Alle same." You cannot say "fly" (to fly) in Chinook but you can easily express the idea thus: **"Mamook kahkwa kulakula."** (Literally: "Moves-like-a-bird.") Or, again by **"Klatawa kahkwa kulakula."** (Literally: "Goes-like-a-bird.")

"Kahkwa" covers the whole range of comparison, similarity, likeness, etc., and should be used to express all ideas dealing with these subjects.

BEHIND — FOLLOWING — COME AFTER — REAR.

KIMTAH.

I as in him; a as in father; accent -kim- and pronounce Kim-tah.

"Kimtah" covers the whole idea of "following" or "following after," "being the last one," "coming afterwards." It fixes place by meaning the nether or last end, the outside end, etc. It is used in a large variety of ways both as a prefix word and also as a following word to qualify the other words of the sentence. Its meaning depends on how and where it is used.

Examples: **"Kimtah sitkum sun nika chaco,"** "This afternoon I (will) come." **"Konaway mika delate kimtah,"** "You are always very late (behind time)." **"Nika klatawa elip spose mika chaco kimtah,"** "I (will) go in front (before) if you (will) come behind." **"Mesika chaco kimtah,"** "(We will) come behind." ("We will follow you." "We will come later.") **"Halo mika kimtah nika,"** "Do not get behind me." (Literally: "No you-behind-me (get).")

CLEAR OF — FREE FROM — OPEN UP — TO GET AWAY FROM.

KLAH.

A as in father; kl together softly; the predominating sound in the word is -ah-; pronounce as written.

"Klah" alone is a corruption of, and means the same as, the English "clear" in the sense that "The sky is clear," and also in the sense of "stand away from" or "keep clear of." Its meaning with other words is flexible enough to cover the whole idea of "free from," "get away from," "will get free from," etc.

Examples: **"Nika chaco klah,"** "You come free-from." (Get away from there so you won't interfere.) **"Wake klah, tumtum snass,"** "(Is is) not clear, (it will) I think, rain (soon)." **"Klosh nanage! Klah yahka stone!"** "Look out! Keep clear of (them) the rocks!" (This would be used in running a rapid in a canoe, etc.) **"Mamook klah okeoke illahee copo stick,"** "Clear that piece of timber ground." (Literally: "Make clear that ground of (the) timber (now on it).") **"Klah okeoke chuck,"** "Clear that water (is)."

HOW ARE YOU—GREETING.

KLAHOWYA.

A as in father; ow together as in how; a as in father but with a slightly flattened sound of u as in up to end the word; accent -how- and pronounce Kla-how-yah(uh).

"Klahowya" is the Chinook greeting that covers the same idea as "How are you" in English. Its use is almost entirely limited to the above though in cases it is also used as an answer to a greeting and then means "I am well," "I am all right," etc. It is not often used this way, however.

Examples: **"Klahowya, tilacum!"** "How are you, friend!" **"Klosh!"** "Good!"

"Klahowya, tilacum!" "How are you, friend!" **"Nika klahowya,"** "I am well." ("I am all right.") The word **"Six"** is also frequently used with **"Klahowya"** instead of **"Tilacum,"** and means "friend" just as **"tilacum"** does, only in a more limited way—that is, it lacks the various meanings of **"Tilacum"** and is limited to mean only "friend," hence its use very frequently with the salutation **"Klahowya"** instead of **"Tilacum,"** thus: **"Klahowya six." Klahowya"** is also sometimes used to mean "goodbye" but not often.

GO—TO GO—WENT—GONE—GOING—WILL GO.

KLATAWA.

A as in hat; a as in father; wa as in was; accent -klat- and pronounce Klat-ah-wah, with trailing breath sound of h to end the word.

"Klatawa" alone means "go" (the action). It is used as a command and to designate the past, present and future of the act of going. Its meaning in spoken Chinook is governed by the words used with it, by the subject talked about and by the bearing of the surroundings on the subject, speaker and hearer. It covers the whole idea of "go," "went," "gone," and "will go," "may go," "could, would or should go," "can go," "must go," "shall go," "do go," "do not go," etc. Use it anywhere to mean the same as English "go" and it will be right.

Examples: **"Klatawa," "Go.'** (Get out, go away.) **"Kah mika klatawa?"** "Where do you go?" **"Konce mesika klatawa,"** "When we go." **"Spose mika klatawa?"** "Will you go?" **"Nika klatawa delate ahncuttie,"** "I went a-long-time-ago." **"Comtox klatawa?"** "Do you understand the going?" (The way.) **"Konaway klatawa wake lalie,"** "All (everybody) going (will go) soon." **"Klonas nika klatawa,"** "Perhaps (maybe) I (will) go." **"Wake mika klatawa,"** "Do not go (you)." **"Nowitka, nika**

klatawa," "Yes, I (will or can) go." **"Halo nika klatawa,"** "I will not go."

There is room for almost unlimited combinations with other words in Chinook where **"Klatawa"** can be used to mean "go" just as **"mamook"** means all other actions except "come."

IF — PERHAPS — MAYBE — DOUBT OR DOUBTFUL — UNCERTAIN — MAY — POSSIBLY.

KLONAS.

O as in home; a as in hat; accent -klo-, dwell slightly on nasal n and trail all three last letters n-a-s so that last half of the word "drags" in speaking and pronounce it Klo-n-n-a-s with a slight hissing sound to end.

"Klonas" is the Chinook symbol of "doubt," "uncertainty," "possibility unknown," etc. It is almost the opposite of **"Klosh"** or **"Delate"** in its ability to cast doubt as against the ability of **"Klosh"** or **"Delate"** to affirm and add certainty to a subject.

"Klonas" is always used as a prefix word to cast doubt on the subject under discussion and always implies uncertainty on the part of the speaker or asks the question "Do you know?" "Are you sure?" etc., of the listener. In speaking Chinook always use **"Klonas"** to mean doubt or uncertainty under any circumstances and it will be right.

Examples: **"Klonas nika chaco,"** "Perhaps I (will) come." **"Klonas halo,"** "I think not (but I do not know)." **"Klonas mika nanage nika kowmux?"** "Have you seen (perhaps you have seen) my dog?"

When spoken, **"Klo-o-o-n-n-n-a-a-a-s,"** with a heavy shrug of the shoulders, it means "Who knows?" exactly as the Spanish "Quien sabe?" expresses the same idea. **"Klonas nowitka,"** "Perhaps—I think probably, but am not certain." **"Klonas cultas okeoke,"** "Maybe it is bad. **"Klonas klosh okeoke,"** "Maybe it is good," etc. The combination of words is almost unlimited so that **"Klonas"** introduces the element of doubt. **"Klonas nika comtox klaxtah okeoke man,"** "Perhaps (possibly) I understand (who) that man (is)." (I am not certain about it —I have doubts.) **"Halo klonas,"** "No doubt."

CRY — MOURN.

KLY.

Pronounce same as English spelling.

"Kly" is the term used to mean "cry," "mourn," "weep," etc., in Chinook. It covers the whole idea of mourning or

distress. Not very much used. It is a corruption of English "cry."

Examples: **"Nika bebe delate cly, yahka sick tumtum,"** "My baby cries a great deal, (he) it is sick." **"Yahka klootchman delate cly, yahka man chaco memaloose,"** "She (that) woman, cries (mourns) he (her) husband comes dead."

GOOD — RIGHT — SAFE — BEST — SATISFACTORY.

KLOSH.

The common and most frequent meaning of **"Klosh"** is "good," "all right," "satisfactory," "acceptable," "well enough," "good as it is," etc. It covers the whole idea of good, right and satisfactory value and expresses all the various shaded meanings that are near or have to do with the same general idea. It is one of the most flexible and wide reaching words in Chinook and is used very frequently to convey largely separated meanings by using with it a great variety of other word combinations that modify, lessen or add to its individual meaning.

Primarily it can be said to be the symbol word that stands for everything and anything that is good, right or satisfactory, but it can be used to mean over 45 different shaded meanings that have to do with or bear on its individual meaning. It becomes a negative force just as flexible when "no" or "not" is used to prefix it, therefore, its uses in conversation are almost unlimited and it soon "places itself" automatically when one begins to speak Chinook.

Examples: **"Okeoke klosh,"** "That (is) good." **"Yahka man nika klosh tilacum,"** "That man (he is) my very good friend." **"Klosh canim okeoke,"** "A good canoe that (is)." **"Klosh muckamuck,"** "Good eating" (or "Good to eat"). **"Klosh tumtum nika copo mika,"** "I think well of you" (or "My heart is good toward you"). **"Klosh kahkwa,"** "It is good that way" (or "Good like-that (it is)."") **"Klosh mika chaco,"** "Good you come." ("It would be well for you to come.") **"Klosh nanage!"** "Look out!" (Literally: "Good look!"—"Look well!"—"Be careful!" etc.) **"Yahka delate klosh,"** "That is very fine." **"Klosh esick,"** "A good paddle." **"Nika klosh bebe,"** "My beautiful baby." **"Klosh spose mika iskum,"** "It would be well to get (that)." ("Good if you get (it).) **"Mika mamook klosh wawa,"** "You made a good talk." **"Klosh klootchman okeoke,"** "(A) good woman that (one)."

"Klosh-spose" is the word **"klosh"** combined with **"spose"** (a corruption of the English "suppose") and this form of **"klosh"** is used to suggest something to be done or to inquire if you approve of some suggested idea, thus: **"Klosh-spose**

nika iskum okeoke pish," "(I think it would be) good (or well) if I get (some or that) fish," (and, by implied meaning, "Do you agree?"). **"Klosh-spose nika mamook heehee copo mika bebe."** The idea conveyed here would be equivalent to the English, "I think I had better play with your baby, don't you?" What is actually said—word for word—is this: "Good-if-I make play with you baby." There is much in such word arrangement that is left unsaid, yet the idea is expressed clearly to the understanding of those who speak Chinook well because a large majority of Chinook sentences are put together on just such graphic lines—the implied meaning in many cases being as much or even more than the meaning conveyed by the words actually spoken.

WOMAN — FEMALE.

KLOOTCHMAN.

Kl together; oo as in coo; tch together; a as in man;accent -klootch- and pronounce Kloo-tsch-man.

The whole meaning of the word is "woman" when used alone and yet it always fixes female sex in any case where it is used as a prefix word.

Examples: **"Yahka nika klootchman,"** "(She) is my woman (wife)." **"Okeoke nika tenas klootchman,"** "That is my little girl." **"Yowah nika klootchman kuitan,"** "There is my mare (female horse)."

Relationship on the mother's side is fixed by indicating the wife as **"klootchman"** or **"nika klootchman"** (my woman) and then adding "her sister," "her mother," "her brother," etc., thus: **"Nika klootchman, yahka ow,"** "My woman, her brother" (thus, "my brother-in-law"). This construction is strictly Indian and is used many times in many ways by Indians in talking Chinook—a great deal more so than among whites because it is the natural way of speech with Indians and it is the really correct usage in Chinook. Thus: **"Nika klootchman, yahka oleman papa,"** translates into English as "My woman, her older father," and fixes the relationship to be "my wife's grandfather." Leave out **"oleman"** and use the same sentence and it fixes the meaning as "my wife's father."

ALL BROKEN UP — BURSTED — TORN TO PIECES — DESTROYED — SHATTERED — SICK — WRECKED — DISORGANIZED.

KOK-SHUT.

O has almost the sound of long u or as -au- in caulk, yet not quite as broad as -aw- in English; u is short as in mutt; accent -kok- and pronounce Kauk-shut.

The word alone means usually "all broken up." Its exact meaning depends, though, on how, when and under what conditions it is used. It can mean "I am sick," "I feel badly," "My family is disorganized," or any similar meaning as well as to mean that "I was badly hurt," "My canoe was shattered," "He lost all his belongings through wreck," or any like idea. It is a flexible word covering the idea of disorganization, wreck, breakage, etc., and is used wherever this idea is to be conveyed. Nearly always the word **"chaco"** (comes) is used as a prefix meaning that a thing "comes" or "has come" (that is, gotten into) a disorganized state, wrecked, etc., or it "will come" so.

Examples: **"Nika delate kokshut,"** "I (am feeling) very badly (sick)." **"Nika canim chaco kokshut,"** "My canoe (has) become a wreck." **"Hyas kokshut yahka man** (or **okeoke man,"** "That man was badly hurt." **"Konaway nika tilacum chaco kokshut,"** "All my friends come scattered." (Full meaning: "All-my-organization-of-friends-and-acquaintances have become-disorganized—scattered to other places," etc.)

ALL — ENTIRE — FINISHED — TOTAL — EVERYONE.

KONAWAY.

O as in on; a as in fate; a as in fate; accent -kon- and pronounce Kon-a-way.

"Konaway" alone means "all" and covers the idea of "entirely," "finished," "no more," "total," etc. Its exact meaning in any sentence depends on the words spoken with it and the influence of situation, surroundings and subject on the spoken words. It is safe to use it to cover any of the above outlined ideas taken from any angle. **"Wake"** and **"Halo"** used as prefix words, make it mean "not all," "none," etc.

Examples: **"Konaway,"** "All." **"Copo konaway,"** "All together." (The whole company, the entire lot.) **"Konaway man nanage,"** "All men see." **"Mesika klatawa copo konaway sun,"** "We went (traveled) all day long." **"Halo nika iskum konaway,"** "I (did) not get all (of the object)." **"Konaway pish chaco kokshut,"** "All (of the) fish spoiled (became no good)." **"Halo konaway ictas mika lolo,"** "Not all (of the) things (must) you carry." ("You must not carry all of the load—everything," etc.) **"Wake konaway mesika chaco enati,"** "Do-not all-of-you come-across." **"Spose mika tika konaway,"** "Do you want all (of it or all of these things?)."

BOTH — TOGETHER WITH — BESIDE — ALONG WITH — JOIN — UNITED.

KUNAMOX.

U as in up; a as in father; o as in ox; accent -kun- and pronounce Kun-a-mox.

"Kunamox" is usually used to mean "both" or "together with," but is flexible enough to cover the whole idea of "joined" or "united" as understood in English.

Examples: **"Nesika chaco kunamox tomalla,"** "Both of you come together tomorrow." **"Halo chaco kunamox,"** "Do not come together." **"Yahka kuitan mamook klosh spose kunamox,"** "Those (the) horses work good (if) they (are) together." **"Klosh kahkwah, mamook kunamox,"** "(It is) good that way (like that), put them together." (Literally: **"Good the-same-as, work-together."**)

HOW MANY — HOW MUCH — HOW IS — WHEN.

KONCE.

O as in on; ce together, sounded as see; accent -kon- and pronounce Kohn-seh, with -kon- accented and ce so shortened and low spoken that it sounds almost like seh, but not quite—make it about halfway between "see" and "seh" of English and it will be correct.

"Konce" in Chinook is the equal of the English interrogation "How?" and of the time interrogation "When?" and is always used as a prefix word to give other words the question value as above. It is never used to mean "where" **(Kah)** but **always** to cover ideas dealing with "How?" or "When?" It also fixes "when" as a time element in the sense of "the-time-when" something occurred, etc. It is never used in any other way but to express one of the above three meanings, and its exact meaning is always brought out by the way it is used with the other words.

Examples: **"Konce chickamun?"** "How much money?" **"Konce siah?"** "How far (is it)?" **"Konce nika klatawa?"** "When (do) I go?" **"Konce okeoke?"** "How (is) that?" **"Konce mika chaco?"** "When (will) you come?" **"Konce nika nanage Chim nika wawa,"** "When I see Jim I (will) tell (him)." **"Konce kowmux nika iskum?"** "How many dogs have you (got)?"

ALWAYS—TO BE CONTINUOUS—FOREVER—UNCEASING.

KWONESUM.

O as in own; e as in see; u as in sum; accent -ne- and pronounce Kwo-nee-sum.

"Kwonesum" is the word symbol of "always" or "everlasting" in Chinook and covers the whole idea of "continual," "without stopping," etc. It is always used as a prefix word to fix the idea of perpetuation, continuance, keeping at it, never stopping, etc.

Examples: **"Kwonesum chaco okeoke chuck,"** "Always comes that water (keeps-on-coming)." **"Nowitka, kwonesum kahkwa,"** "Yes, (it is) always like that (that way)." **"Kwonesum sahale tyee,"** "(The) always up-above chief" (God). **"Kwonesum nika klatawa pe klatawa,"** "Always you go and go." **"Kwonesum nika tika okeoke,"** "Always I want that (have wanted that)." **"Kwonesum halo muckamuck,"** "Always not-eat (that)." (Never eat that—it is not to be eaten.) **"Kwonesum nika halo nanage."** (Literally: "Always I no-see." (I have never seen (it).)

A MOUNTAIN—THE MOUNTAINS.

LAMOUNT'N.

A as in lay; o as in how; t'n as t ending in nasal n; accent -mount- and pronounce Lay-mount-n-n, shortening t and dwelling on n sound.

"Lamount'n" is the word symbol for high or higher ground, a hill, a mountain, mountain chain, etc. As spoken it fixes place in a sentence and qualifies it by giving height, raising the land above the level. **"Tenas"** used as a prefix word makes it "little-high" and **"Hyas"** or **"Hiyu"** adds to the height.

Examples: **"Okeoke lamount'n,"** "That mountain (those mountains)." **"Hyas lamount'n okeoke,"** "A big (or high) mountain that (is)." (Usually used to mean a snow covered peak, etc.) Other qualifying words are also used to designate which mountain, what kind of a mountain, or any other descriptive element that time, place and their bearing on the subject and speakers may demand to make the meaning clear.

TIME—NEAR FUTURE—LATE PAST.

LALIE.

A as in lay; i as in hit; accent -la- and pronounce La-ly, the last syllable being exactly the same as ly in English lily in fact, the word "lalie" is exactly like English "lily" except that for "i" in "lily" substitute "a" as in "lay"—"laly."

"Lalie" is a time measure in Chinook that is in a way interchangeable with the shortly spoken **"Ahncuttie"** to mean "lately," "time past recently," etc. **"Lalie,"** however, does not have the same long-time value that **"Ahncuttie"** does in usual use though it can be "stretched" to even the same extent that **"Ahncuttie"** can. In ordinary common use **"Lalie"** is understood to be "not long" more than anything else, in other words, it can be considered as the short-time symbol word and should be so used.

Examples: **"Wake lalie nika chaco,"** "Not long (in a little while) I (will) come." **"Elip lalie yahka mitlite yowah,"** "A little while before (that) he lived here." **"Konce lalie mika mitlite okeoke illahee?"** "How long has this been your home?" (Literally: "How-long you live-this-ground?") **"Mesika klatawa tenas wake lalie,"** "They went (away) just-a-little-while ago." ("They go (away) little not-long-(ago).")

A PIPE.

LAPEEP.

A as in father; ee as in sheep; accent -peep- and pronounce Lah-peep.

This word is French "La Pipe" incorporated into Chinook and general Chinook usage has shortened it to **"Peep"** so that now a pipe is nearly always spoken of as **"Peep"** (and not **"Lapeep."**)

Examples: (Common use.) **"Nika tika chinoos copo nika peep,"** "I want some tobacco for my pipe."

AN OLD WOMAN.

LUMMI.

U as in up; i as in it; accent -lum- and pronounce Lum-my.

This word is used in Chinook mostly in the northern part of Puget Sound and the islands to the north to mean "old woman." It is not in general use all over the territory where Chinook is spoken and can be classed as a local Chinook word. **"Ole klootchman"** means the same thing in general use where Chinook is spoken.

MEDICINE.

LAMESSIN.

French "La medicine" incorporated into the Chinook to mean any drug, mixture, medicine or treatment for healing or curing sickness of any kind directly by application. About the English understanding of "drugs and medicines" and "treatment for sickness' combined. It does not, however, mean any of the magic or supernatural incantations or ceremonies of Indian origin and practice, including even those for healing the sick. These are all some form of **"Tahmahnawis"** and are never alluded to as "Medicine." "Medicine" **(Lamessin)** always means drugs, mixtures or medicines proper used directly as our medicines are used. (See **"Tahmahnawis.)** Use as English "Medicine" is used in speaking.

FOUR.

LOKUT.

O as in go; u as in up; accent -lo- and pronounce Loh-kut

"Lokut" is Chinook for the numeral "four" and means this and nothing else. Higher numbers, 24, 34, 44, etc., are made by combinations of "two-times-ten and four" **(Mox tatlum pe lokut).** "Three-times-ten and four" **(Klone tatlum pe lokut).** "Four-times-ten and four" **(Lokut tatlum pe lokut,** and so on. **"Lokut"** however, always means "four" and no more.

KILLIKINICK.

(Uva ursi.)

L'AHB.

A as in father; pronounce Larb with L sound detached as in French usage.

From the French L'herbe. This is the name given by the French Canadians to the plant known as Uva Ursi—bear berry —the leaves of which are dried and smoked, mixed with tobacco or by themselves. The Blackfoot Indian name for it is "Kahksin," which means "Brittle-made" because it breaks easily when dried. The Sioux Indians call it "Waupachalie Chashasha" (Tea tobacco). The West Coast Indians (Seattle neighborhood) call it **"Chult'sh"** (exact translation unknown). These leaves are smoked universally by savage tribes clear around the world north of the latitude of St. Louis. The common interchangeable Indian name is **"Killikinick"** or **"Kinnikinick."** The chopped up inner (green) bark of the red willow, dried and mixed with

tobacco is also **"Killikinick"** and an Indian of the plains country east of the Rockies is apt to have this to smoke, while the mountain or West Coast Indian is nearly sure to use the leaves of the Uva Ursi. **"L'ahb"** in Chinook always means the latter and **"Killikinick"** means the mixed uva ursi and tobacco, while tobacco alone is **"Chinoos"** in Chinook.

AN AXE OR HATCHET.

LAHASH.

A as in father; a as in hat; accent -la- and pronounce Lah-hasch.

French word used in Chinook to mean either axe or hatchet. In common use but mostly for "hatchet" as English "axe" is being used to displace it in this meaning.

Examples: **"Lolo nika lahash,"** "Bring me (the) axe." **"Klosh spose iskum tenas lahsh,"** "Good if (you) get (the) little-axe." (Idea: "The hatchet would answer the purpose better.")

PITCH — GLUE.

LAGOOM.

A as in father; oo as in coo; accent -la- and pronounce Lah-goom.

French word incorporated into Chinook and means "pitch" from fir or pine trees, or "glue" in liquid form. Little used except in combination with **"stick" (Lagoom-stick)** to mean "Pitchwood," i. e., slivers of pitchy fir used to start fire with. Outside of this use it is scarcely ever heard any more.

Example: **"Iskum lagoom-stick pe mamook piah hyak,"** "Get some pitchwood and make a fire quick."

A TRUNK OR BOX.

LACASSET.

A as in father; a as in hat; e as in bet; accent -la- and pronounce Lah-cass-set.

From the French. In common use to mean a trunk, a handbag, chest or box of any kind. Also sometimes used to mean a basket or a package or bundle. The common use is to designate a box or a trunk.

Examples: **"Lolo okeoke lacasset copo mika house,"** "Carry that trunk to your house. **"Nika klootchman mitlite konaway klosh ictas copo skookum lacasset,"** "My wife (woman) keeps all her fine things in a strong box."

MOUTH.

LABOOS.

A as in father; oo as in coo; accent -la- and pronounce Lah-booce.

The mouth—a river mouth. French word incorporated into Chinook and almost obsolete at this time.

ROPE.

LOPE.

English "Rope" with "R" changed to Indian "L."

Used in Chinook to mean a rope of any kind or size. Any kind of a string or cord, thong or like article used as string or cord is **"Tenas lope"** (little rope). Any rope is **"lope"** and a "big rope" (hawser or cable) is **"Hyas lope."** Wire is **"chickamun lope"** (metal string or rope) and a chain is **"skookum chickamun lope"** (strong metal (iron) rope.) **"Lope"** covers the whole idea of a flexible rope, cord, thong, chain, wire, etc., used to tie anything with or to fasten anything with or to put to any use that rope, cord, etc., is used for.

RUM—ALCOHOLIC LIQUOR.

LUM.

English "Rum" with Indian "L" sound.

Not much used any more. Nearly all liquor now being called "fire water" **(Piah chuck)** or in late years **"Hootch"** or **"Hootchinoo"** (an Alaska word added to Chinook since the Klondike days).

RIVER.

LIBAH.

Corrupted English "River" with English "R" changed to Indian "L" sound and English "V" to Indian "B."

Very little used in Chinook and then really only as "broken English. **"Skookum chuck"** is more often used to mean "River" in Chinook.

ROUND.

LOHULLOH.

O as in oat; u as in hull; o as in hope; accent --hull- and pronounce Loh-hull-lowh.

Chinook word for "round-like-a-ball" but now so nearly obsolete that few Chinook speakers ever use it at all.

BOIL — BOILING.

LIPLIP.

Pronounce as written.

Chinook word meaning "boil," "boiling," "to boil," etc. Very little used any more. Used same as English words above.

RICE.

LICE.

Corrupted English word "Rice" with "R" of English changed to Indian "L" sound. Use same as English "Rice."

A BAG.

LESACK.

Original French "le sac." Used in Chinook to mean "bag," "sack," "pocket," "basin" (in the hills as at the head of a stream, or to mean a small, pocket-like bay in a lake). Not much used in any of its meanings any more, even by good Chinook speakers.

SHEEP.

LEMOOTOH.

E as in eat; oo as in coo; o as in go; accent -moo- and pronounce "Lee-moo-toh."

Originally from the French. Used in Chinook to mean "Sheep" but now almost obsolete.

GROUSE.

LEPOOL.

E as in lee; oo as in coo; accent -pool- and pronounce Lee-pool.

Originally from the French. Used in Chinook to mean "Grouse" primarily, but also with **"Bos'n"** as prefix to mean "Chicken," thus: **"Lepool,"** "Grouse. **"Bos'n lepool,"** "White-man grouse (chicken)."

Examples: **"Nika mamook poo lokut lepool,"** "I shot four grouse." **"Nika mahkook tatlum Bos'n lepool copo nika klootchman,"** "I bought ten chickens for my wife."

HAND.

LAMAH.

A as in father (both syllables); accent -mah- and pronounce Lah-mah.

From the French. Used in Chinook to mean "hand" primarily, but usage has extended the meaning to include all "the-fingers-on-the-hand" and even to include the "arm-of-the-hand."

Examples: **"Nika lamah chaco cole,"** "My hands are cold." **"Konaway nika lamah kahkwa stick,"** "All my fingers are (stiff) like sticks." **"Yahka man lolo yahka lamah copo sail,"** "He (that man) carries him (his) arm in (a) cloth (sling)."

HEAD.

LATAIT.

A as in father; a as in fate; accent -tait- and pronounce Lah-tate.

From the French "La tete," "the head." Chinook usage retains the French meaning and the word is used as English "head" is used.

Examples: **"Latait copo chuck."** "Head of the river." **"Iskum chappoh copo mika latait,"** "Get a hat for your head." (Put on your hat.)

DOOR.

LAPOTE.

A as in father; o as in oat; accent -pote- and pronounce Lah-pote.

The French "La Porte" incorporated into Chinook and used to mean "door," "doorway," "opening," etc. Means about the same as English "door."

Examples: **"Mamook klah okeoke lapote,"** "Make clear that door." **"Ikpooie lapote,"** "Shut the door." **"Chaco copo lapote,"** "Come in by the door."

LUMBER.

LAPLASH.

A as in father; a as in hat; accent -plash- and pronounce Lah-plash.

The French word "La planche" incorporated into Chinook and still used to mean any timber sawed into boards. Used

in all ways as English "lumber," "boards," "plank," etc., is used. Using **"Tenas"** as a prefix word makes it "small," as **"Tenas laplash,"** "Small (or thin) boards." **"Hyas"** makes it large, thus: **"Hyas laplash,"** "Large boards," i. e., "heavy lumber," not squared into "sticks"—really heavy planking. Shingles are "little boards for the top (of the house)." **(Tenas laplash copo sahale house.)** **"Skookum laplash,"** "Good, strong boards." **"Mahsh laplash,"** "Throw-away lumber," (or really "waste lumber," slabs, etc.).

FOOT — FEET — FOOT TRACK — LEG — PAW — WALK ON FOOT.

LEPEE.

E as in let; ee as in seed; accent -pee- and pronounce Leh-pee.

This word is a corruption of the French "Lepied." Usually it is used to mean "the foot" of a man or an animal or "the-track-made-by-the-foot" of man or animal. It is, however, used to mean "the feet" of man, animal or a group of men or animals. By implied meaning (depending on words used with it and gesture to determine place) it also is understood to mean "foot-and-leg" or even "leg" or "legs" as the case may demand. Its common use, however, makes it usually mean either "foot" or "track."

Examples: **"Okeoke lepee copo mowitch,"** "That is a deer track." **"Hiyu sick chaco nika leepee,"** "Very sore comes my foot." (My foot is very sore.) **"Wake chaco copo canim, chaco copo lepee,"** "Do not come in (your) canoe, come on foot (walk)."

CARRY — FETCH — BRING ALONG — PACK ON BACK.

LOLO.

O as in low, both syllables; accent first -lo- and pronounce Loh-loh, giving a slight breath sound of h at end of each syllable.

"Lolo" means to carry anything, to "take it there," "bring it here," "bring it along," etc. It is commonly used to cover the act of carrying loads by hand for short distances but it is flexible enough so that it can be used to mean the act-of-carrying anything anywhere, either by hand, pack horse, machinery or other agency.

Examples: **"Lolo okeoke copo nika,"** "Bring that to me." **"Lolo mika ictas copo nika canim,"** "Carry your things to my canoe." **"Mesika lolo ictas copo kuitan,"** "We (will) pack (or

carry) the things on a horse." **"Lolo hyas stick sahale copo piah chickchick,"** "Raise the big timber with the engine." (Literally: "Carry big timber up with the-thing-with-wheels-that-runs-by-fire.")

TO TRADE—BUY OR SELL—A TRADE OF ANY KIND—TO EXCHANGE.

MAHKOOK.

A as in father; oo as in look; accent -kook- and pronounce Mah-kook.

"Mahkook" primarily means "to trade" but the word is very flexible and is made to cover the whole idea of trading, exchanging, buying, selling, bargaining and carrying on all acts that have to do with trade matters or articles or places-of-trade. The word covers about the English idea of "market" if you add to "market" the ideas of "market goods," "market place," "marketing" and everything else you can think of pertaining to or associated with the "market." To bring out the full meaning such other prefix or following words as may be necessary are used with **"mahkook"** so that the idea of "trade" is associated with the other subject in hand.

Examples: **"Mika mahkook nika canim?"** "(Will) you sell your canoe?" **"Konce chickamun spose nika mahkook?"** "How much money (do you want) if I buy it?" **"Wake mika tika mamook,"** "I do not want to sell." **"Kah yahka mahkook house?"** "Where is the store?" (Literally: "Where is the place-where-they-buy-and-sell-things-house?") **"Nika mahkook kuitan?"** "(Will) you trade horses?"

WICKED—VILE—SINFUL—DISSOLUTE—VICE—ROTTENNESS—OBSCENE—DEPRAVED—VICIOUS.

MESAHCHE.

E as in me; a as in ah; e as in me; accent -sah- and pronounce Mee-sah-t'chee, with slight, cut-off sound of t before c in last syllable, as indicated.

"Mesahche" is used in Chinook to indicate anything worse than **"Cultas"** (bad). It conveys the idea of dirty vile-ness, vice, rottenness, etc. It is probably more often used to describe things as being obscene, depraved, etc., than in any other sense, though it covers the whole catalogue of things or conditions that are "worse than the worst," "rotten to the core," and all like ideas where the term "bad" does not reach far enough. It also means dangerous or "danger-from" vile

things. The words used before or after it qualify its meaning or it is used to couple the vile meaning with the ordinary meaning of any other word.

Examples: **"Delate mesahche man,"** "A very wicked man." (Wickedness understood to mean "the limit of human depravity" from all angles.) **"Mesahche klootchman,"** "A harlot." **"Piah chuck, yahka delate mesahche, mamook mika pelton,"** "Firewater (that is) very dangerous, it makes you crazy." **"Wake mika tika—delate mesahche,"** "Not you want; very rotten (vile, wicked, etc.) (that is)." (Idea: Keep away! Do not touch that! It is rotten, harmful, dangerous.)

LIVE — DWELL — STAY — HOME — PLACE-WHERE-YOU-LIVE.

MITLITE.

I as in it; i as in light; accent -mit- and pronounce Mitt-light.

Primarily **"Mitlite"** means "live" but is used to cover "home," "stay," "dwell" "stop at," "stationary," "fixed," "fastened to," etc. It is the symbol of the idea of "permanency" as understood in English. It means "home" in the sense of a fixed place of abode. It is also used to indicate "stop" or "stopping place" in the sense that to stop is to stay or not to move away further. To **"mitlite"** is to stay or stop, to remain fixed, not move, stationary, etc.

Examples: **"Yowah kah nika mitlite,"** "There is where I live (my home)." **"Yahka mowitch mitlite copo stick,"** "He (the) deer lives in the timber." **"Mesika mitlite yowah mox sun,"** "We stayed there two days." **"Mitlite!"** "Stop!" **"Yahka clam mitlite copo pollalie illahee copo saltchuck,"** "He (the) clam, lives in the sand in the salt water." **"Klosh spose mitlite yowah,"** "Good (it will be) if (we) stop here." **"Siah copo sahale copo yahka lemount'n yowah ict man mitlite copo stone,"** "Far-away-up in him (the) mountain, there one man lives in stones." (Idea: "There is the face of a man on the rocks away up in the mountains.")

FOOD — ANYTHING EATABLE — TO EAT.

MUCKAMUCK.

U as in up; a as in fate; u as in up; accent first syllable and pronounce Muck-a-muck.

"Muckamuck" covers the whole idea of "eat," "to eat," "food," "eating," "eatables," or any and everything connected with food or eating except "hungry" which has its own word, **"olo."**

Examples: **"Nika tika muckamuck,"** "I want (something

to) eat." **"Klosh muckamuck okeoke,"** "Good eating that (is)." **"Halo muckamuck mika,"** "Do not (that) eat (you)." **"Yahka kowmux muckamuck konaway mowitch,"** "He (that) dog, ate all (the) deer (meat)." **"Okeoke pish delate klosh muckamuck,"** "That fish (is) very good (to) eat." **"Konaway tilacums! Chaco copo nika house pe delate, heehee! Hiyu tanze, hiyu t'sing, hiyu muckamuck ictas, pe muckamuck chuck—delate klosh heehee! Chaco konaway!"** "All friends! Come to my house and have a good time! Plenty dance, plenty sing, plenty to eat and drink! Very good fun (we will have)! Come all."

YOU—YOUR.

MIKA.

I as in ice; a as in father; accent-mi- and pronounce Mye-kah.

"Mika" is singular and **"Mesika"** is plural for "you" or "yours," yet both words are used for "your" and for "yours" while **"Mika"** alone is used to mean "you," "you alone." (See **"Mesika."**)

"Mika" is used mostly always to mean "you" or "your" and only occasionally to mean "yours."

Examples: **"Mika chaco copo nika house,"** "You come to my house." **"Okeoke mika kuitan—nah?"** "That (is) your horse —no?" **"Nika wawa konaway yahka canim mitlite copo mika pe yahka wawa halo—spose mika?"** "I said all him (these) canoes belong (to) you—and he says no—are they yours?" **"Klosh kahkwa mika wawa,"** "(It is) good like you say." **"Mika nanage nika kuitan copo mika?"** "Did you see my horses with yours?"

YOURS.

MESIKA.

E as in me; i as in ice; a as in father; accent -si- and pronounce Mee-sye-kah.

"Mesika" is the Chinook for "your," "yours," plural of "you" (you two). It is usually used to denote ownership in things, goods, chattels, etc. In another sense it means a collective group of people, or crowd, associated with "you."

Examples: **"Okeoke mesika ictas?"** "(Are) those things yours?" **"Kah mesika klatawa?"** "Where (are) you (both of you) going (together)?" **"Konaway tilacum mesika, nah?"** "(Are) all these people yours?" (The meaning here would be more, "Are all these your people,"—"Are they relatives,"—"Do they belong to your family,"—or, "do they belong to the same clan, clique, order or fraternity that you belong to?") It comes as near as possible to being second person plural, yet sometimes it is "stretched" to mean something more than this just as nearly every Chinook word sometimes is.

DEAD.

MEMALOOSE.

E as in men; a as in father; oo as in coo; accent -mem- and pronounce Mem-a-loo-ss, ending with a slight, short, hissing sound.

This word taken alone means "dead," but is used with combinations of other words to mean "destroyed," "wiped out," "done away with," "to rot," "decay," "die," etc. In short, it covers the whole idea of death and destruction of a final, finished, ended character. In use the word **"chaco"** (come) is nearly always used with it as a prefix—that is, a thing is not just "dead" but "comes dead" and when he "dies" he also "comes dead." When the word **"memaloose"** is used with **"mamook"** as a prefix, it means "make" or "made" dead—that is, killed, destroyed, etc.

Examples: **"Nika ow chaco memaloose,"** "My brother comes dead," (literally, "dies"). **"Yahka man mamook memaloose nika ow,"** "He (that) man made dead (killed) my brother." **"Ahncuttie man konaway memaloose,"** "Old-time people all (are) dead."

DO—TO DO—WILL DO—HAVE DONE.

MAMOOK.

A as in man, oo as in coo; accent -mam- and pronounce Mam-mook.

This is the one great ACTION word of Chinook. In fact, any act, anything you do, except **go** or **come**, is always **"mamook"** in Chinook. It signifies motion or action, past action or future action or anything involving action. Any work, deed, exercise, motion, operation, service, performance or other thing having motion or action as a part of or connected in any way with it is always identified by the word **"mamook"** used in such a way that the action in connection with the thing, place, time, subject or object is clearly brought out. All questions concerning all actions use **"mamook"** to identify the action and all answers, statements or assertions concerning or dealing with any action always use **"mamook"** to identify the **motion** or **act of action**, and this idea is never changed or deviated from. If you row a boat, shoot a deer, run a race, pay a debt, look at things, sing, mourn, ride, eat, sleep, swim, travel, or **do** any other thing requiring motion or action, you must, in telling of or talking about or ordering it done, always use the word **"mamook"** in the sentence. Just how and where you use it depends on the sentence and the

time and object, but it should be used to take the place of "may," "can," or "must," "could," "would," or "should," "will" or "shall," "am," "am not," "may," "can," "must," "could," "would," "should," "will" or "shall not DO" this, that or the other thing now or at some future time, or when you **have done** or **did do** anything in the past. **I, you** or **they** also **"mamook"** as above whenever they DO, **will do** or **have done** anything where motion has anything to do with it. Just remember it means MOTION or ACTION of **any kind** and that it is the **only word** covering the **whole idea of action and motion** (except the two actions— "go" and "come"—which each are covered by their own words, **"klatawa"** and **"chaco"**) and then use **"mamook"** to **signify the action** and you have its place in Chinook. It is even very frequently used as a prefix for **"chaco"** (come) and for **"klatawa"** (go) in which case it **compels** action for it means "make come" or "make go." So it **can** be used as the **one and only** ACTION word in Chinook.

Examples: **"Nika mamook,"** "I work." **"Okeoke man mamook memaloose ict mowitch,"** "That man killed one deer." **"Mamook canim,"** "Paddle the canoe." **"Konce mamook stick?"** "When (do you) cut wood?" **"Okeoke illahee halo mamook klatawa,"** "That ground never moves (or will not move)." **"Halo mamook,"** "No movement—it does not move" —("not moving—not working—will not work," etc.) **"Klosh mamook okeoke,"** "Good work that." **"Alki mamook,"** "(Will) work (move or do) by and bye."

Almost **any** combination of words can be used so that **"mamook"** denotes the **action** and the idea will be correct as far as expression is concerned, though the beginner may in speaking get the word **"mamook"** placed wrong in a sentence, yet the hearer would instantly recognize the **idea of motion** no matter how the word was placed and would be able to properly associate the **motion** idea with the subject in his own mind and thus understand what was meant.

THROW AWAY—GET RID OF.

MAHSH.

A as in father; sound last syllable with slurred, hissing sound more as if it were -sch-; this sound is almost the slightly prolonged "sh-h-h!" frequently used by mothers to quiet babies, yet it is a slightly shorter sound than that; accent -mah- and pronounce Mah-ṣch-h.

Alone the word means "throw away" or "put it away from you forcibly." It has also the broader meaning of "to get rid of," "go away from," "destroy," "part with," "to inten-

tionally lose," or any like idea when used with other words and the use of the word "mamook" as a prefix enforces the idea or makes a command as (example) **"Mamook mahsh okeoke."** Literally: "(You) make throw-that-away," which translates into English as "Throw it away!" "Get rid of it!" "Drop it!" or any similar idea depending on the situation. **"Nika mahsh okeoke,"** "I threw it away—I got rid of it—I will throw it away or get rid of it." **"Nika mahsh okeoke man,"** "I lost that man (intentionally)" or "I sent that man away." It is a flexible word capable of covering the whole idea of "to put away from you" or "get away from me," but its usual use is to cover "throw away," "get rid of," etc.

OFF SHORE.

MAHTLINNIE.

A as in father; i as in fin (both syllables); accent -maht- and pronounce Maht-lin-ny.

Means "Away-from-the-land," "seaward," "off shore," etc. Not much used except along the sea coast and then mostly to designate place thus: **"Kah mika mamook pish?"** "Where will you fish?" **"Mahtlinnie,"** "Off shore" (out in deep water, away from land). It is the opposite of **"Mahtwillie,"** ("in-shore") and is so used.

INSHORE.

MAHTWILLIE.

A as in father; i as in willie; accent -mah- and pronounce Maht-will-ly.

Means "In-toward-the-land," "alongshore," "near the coast," etc. Used mostly along the coast to designate position thus: **"Kah mika mamook pish?"** "Where will you fish?" **"Mahtmillie,"** "Inshore" (near the land in shallow water). Opposite of the word, **"Mahtlinnie,"** ("off shore") and is so used.

MARRY.

MAHLEH.

A as in father; i as in willie; accent -mah- and pronounce Mah-leyh.

Corruption of English "Marry." Pronounce it **"Mahley-h"** with a slight h breath sound at end, really Indian-English "marry." Means the same as English "marry," "married," "will marry," "may marry," "did marry" or any like idea. The whole idea of matrimony is covered by the word, using prefix or follow-up words to bring out the exact meaning.

Examples: **"Wake lalie nika chaco mahleh,"** "Not long I come married" (will marry before long)." **"Spose mesika chaco mahleh,"** "Suppose we come (become) married." **"Yahka nika mahleh ow,"** "He (that man) is my married brother." **"Nika tika mika tenas klootchman chaco mahleh,"** "I want your daughter (to) (be)come married." (I want to marry your daughter.) **"Konce lalie mika chaco mahleh?"** "How long have you come (been) married?"

MOTHER.

MAMA.

The English word used as Chinook and means "Mother" the same as English—used the same way.

DOWN STREAM.

MIMIE.

I as in him (both syllables); accent -min- and pronounce Mim-my.

Means down stream or "to travel downstream." So little used as to be practically obsolete.

STANDING UPRIGHT.

MITWHIT.

I as in sit (both syllables); accent -mit- and pronounce Mit-whit.

Means "standing-straight-up" but is so little used as to be practically obsolete.

Example: **"Mitwhit stick,"** "Standing timber."

TWO.

MOX.

O as in ox; pronounce Mocks.

"Mox" is Chinook for "two," the numeral. It never means anything else and is used just as English "two" is used to count, or denotes numbers.

Examples: **"Mox man chaco yowah,"** "Two men (are) coming there. **"Lolo mox lacasset lapome,"** "Bring two boxes (of) apples."

MILL.

MOOLAH.

Oo as in coo; a as in father; accent -moo- and pronounce Moo-lah.

From the French, meaning "mill," any kind of a mill. So little used now as to be practically obsolete.

MOON.

MOON.

Same as English, used same way, means the same. Also means "one month" and is used in this sense as a measure of time.

Examples: **"Klone moon mesika klatawa,"** "Three months we traveled." **"Konce chaco chee moon?"** "When comes (the) new moon?" **"Klosh moon,"** "Full (or good) moon." **"Ole moon,"** "Last quarter of the moon (old moon)." **"Sitkum moon,"** "Half moon."

ELK — CATTLE.

MOOSMOOS.

Oo as in coo; accent first "moos" and pronounce as though spelled Mooz-mooz.

Means "cattle" or "elk," depending on how it is used. Sometimes **"Lemolo** ("wild") is used as a prefix **(Lemolo moos-moos)** to mean "Elk" to distinguish from cattle where no gesture can fix the difference in meaning.

Examples: **"Klatawa pe iskum moosmoos, nika tika moosmoos chuck,"** "Go and get the cows, I want (to) milk." **"Konce chickamun nika tika copo okeoke moosmoos?"** "How much money do you want for that cow?" **"Siah sahale copo lamount'n nika mamook-poo mox moosmoos pe lolo yowah konaway itlwillie,"** "Far up in (the) mountains, I shot two elk and carried (brought) here all the flesh."

SLEEP.

MOOSUM.

Oo as in coo; u as in up; accent-moo- and pronounce Moo-sum.

Means "sleep," "to sleep," "sleeping," etc. Covers the whole idea of "slumber" as understood in English.

Example: **"Kah nika moosum?"** "Where (shall) I sleep?" **"Delate cole, halo nika moosum,"** "Very cold (it is) no I sleep." **"Nika delate olo-moosum,"** "I am very sleepy." (Literally, "hungry-for-sleep" or "sleep-hungry.") **"Moosum kahkwa whimstick,"** "Sleep like-a-log (on-the-ground)."

DEER.

MOWITCH.

Ow together as in how; i as in hitch; accent -mow- and pronounce Mow-witsch.

Means primarily "Deer" and is mostly used in this sense. Occasionally, however, it is used to mean "deer-like" in the sense that some grass-eating animal, unknown, is called **"Mowitch"** for want of a better name simply because it resembles a deer somewhat. This use is very infrequent and **"mowitch"** is almost always "deer."

Examples: **"Mowitch muckamuck,"** (Either) "Deer-feed" or "Deer-to-eat" (venison). **"Nanage yahka mowitch yowah?"** "See him (that) deer there?" **"Hiyu mowitch mesika iskum; klosh muckamuck!"** "Many deer we got; good eating!" (Idea: "We killed a lot of deer, now we will have a feast.")

MAN — MALE ANIMAL — MALE SEX.

MAN.

Same as English.

"Man" is used in Chinook to fix male sex in anything. It is used to mean "man" as it is in English and also as a prefix word to fix **male sex** in any object under discussion.

Examples: **"Okeoke nika man,"** "That (is) my husband" (man). **"Ict man,"** "A man (one man)." **"Kahkwa man,"** "Like a man." **"Cultas man,"** "A bad man (worthless man)." **"Skookum man,"** "A big strong man." **"Yahka man-kuitan,"** "(He) a male horse." **"Hyas ole-man,"** "Very old" or "Veryold-man-like." **"Tatlum man chaco,"** "Ten men came."

HELLO — LOOK HERE! — HEY! — HOH!

NAH!

A as in father; h sound held more or less; accent -ah- and pronounce as exclamation, NAH!

"Nah!" is almost always used as an exclamation to attract attention, to call to, etc., as you would say in English, "Say!" "Over there!" "You!" etc. Nearly always it is used as "Say, friend!" **("Nah, six!"** or **"Nah, tilacum!")** It is also frequently used as an interrogation seeking confirmation of something already said just as many West Coast people say, "You are not going—no?" **("Halo mika klatawa—nah?")** or "You will come—no?" **("Mika chaco—nah?")** **"Nah?"** in Chinook is used just the same way and thus sometimes is a **negative** question. Ordinarily **"Halo"** means "No," but **"Halo"** is never used in the above sense, as an interrogation.

LOOK — SEE — LOOK HERE — LOOK THERE — BEHOLD — OBSERVE — LOOK FOR — SIGHT — VISION.

NANAGE.

A as in Anne; a as in age; e sound so slight as to be nearly silent; accent -nan- and pronounce Nan-age.

"Nanage" in Chinook covers the whole idea of "look," "to look," "will look," "did look," "see," "saw," "will see," "can see," "may see," "must see," etc. The words used with it, coupled with the situation, surroundings, subject, speaker and hearer all go together to fix the exact meaning. It is usually used to cover "sight" and all things connected-with-sight or vision except "eyes" **(seeowist)** and should be used accordingly.

Examples: **"Klosh nanage!"** "Look out! (Watch close)!" **"Kah mika nanage?"** "Where (did) you see (it)?" **"Halo nanage,"** "(I have) no seen. **"Wake lalie nika nanage,"** "I saw (it, him, etc.) not long ago." **"Nanage yowah!"** "Look there!" **"Klosh nanage konce mika klatawa,"** "Look out when you go along," ("Keep close watch-out as you travel.") **"Klosh nika nanage,"** "Good I (will) look (out for it)."

NAME.

NEM.

E as in them; pronounce as written.

Corruption of English "name" and used as English "name" is used.

Examples: **"Icta mika nem?"** "What is your name?" **"Yahka man nem Charlie,"** "He (that man) name (whose name is) Charlie." **"Icta nem nika wawa?"** "What name (shall I) say?"

I — ME — MY — MINE.

NIKA.

I as in ice; a as in father; accent -ni- and pronounce Nye-kah.

"Nika" is the personal pronoun "I" or "me," "mine," or "my." It also means "belongs-to-me," "that-is-mine," "that-is-my," etc., depending on the words used with it. All such meanings are always by inference rather than from word combinations direct and this peculiarity runs all through Chinook. It is more noticeable in words like **"nika," "mika,"** etc., than anywhere else though **unspoken meaning** clearly defined by word combination plus surroundings is present in almost

every Chinook sentence and in those using the pronouns especially.

Examples: **"Nika nanage,"** "I see." **"Nika kowmux,"** "My dog." **"Lolo copo nika,"** "Bring (it) to me." **"Okeoke mitlite copo nika,"** "That is mine." (It stays with me.) **"Konaway okeoke ictas chaco copo nika,"** "All those things come to me," (are my belongings). **"Okeoke nika,"** "That (is) mine." **"Okeoke nika kuitan,"** "That is my horse."

WE — US — OURS.

NESIKA.

E as in me; i as in ice; a as in father; accent -si- and pronounce Nee-sye-kah.

"Nesika" is the plural of **"Nika"** and means "we," "us," "our," "ours," "that-is-ours," "that belongs-to-us," "we-are-part-of," etc. Its exact meaning depends (like many Chinook words) on surroundings, subject, speaker, etc., but it is always clear. Sometimes the unspoken words, by inference, bring the idea out clearly.

Examples: **"Nesika klatawa,"** "We go." **"Okeoke nesika canim,"** "That (is) our canoe." **"Chaco copo nesika,"** "Come with us." **"Konaway yahka kuitan mitlite nesika,"** "All him (the horses) he belongs-to us (all of these horses are ours)." **"Nesika whale totem,"** "We are of (or belong to) the totem of the whale." (Literally: "We are members of the clan having the whale for its totem—therefore, all blood relatives to everyone else who belongs to the same totem, which is the family crest of this one family of blood relatives.")

NOTE.—The above is an instance of **unspoken meaning** for **"Nesika whale totem"** as a spoken sentence carries to the informed, all the above information **by inference** hinging on the fact spoken of, namely, "We (belong to the) whale totem" or (idea) "We are whale people," and all "whale people" have the same totem (the whale) which is the visible sign of blood relationship—thus members of the whale totem never marry other members of the same totem but always mate with members of some other totem clan—or blood-family.

YES.

NOWITKA.

Nasal n; ow together; i as in it; a as in father; accent -wit- and pronounce Now-witt-kah.

The word used to denote agreement-with or confirmation-of and to affirm; the common "Yes" as used in English has the same meaning and uses.

Like all Chinook words **"Nowitka"** expresses many dif-

ferent forms of the idea of "agreement-with," "yes," etc. Prefix words change its positive meaning to one of affirmative doubt or to more positive "yes," etc.

Examples: **"Nowitka,"** "Yes." **"Klonas nowitka,"** "I think so (but am not sure)." **"Delate nowitka,"** "Positively yes (a-great-deal-yes)." **"Halo nowitka,"** "No-yes (undecided)." **"Tum-tum nowitka,"** "I think so" or "I agree with you."

Many shaded meanings can thus be given to nearly all Chinook words and these meanings will be clearly understood. Just how many meanings any word can have depends largely on the speaker and his knowledge of Chinook coupled with his knowledge of Indian viewpoints, plus his own ability to coin word-combination idea-symbols in actually speaking Chinook. A marvelously few words will thus convey many different meanings.

BERRIES.

OLLALIE.

O as in oat; a as in hat; -lie- same sound as -ly- in lily; accent -O- and pronounce Oh-lall-ly.

"Ollalie" means any small berries or berry-like fruit. It is used more to mean small-berries than anything else. Usually the English name is used as a prefix thus **"Straw-ollalies," "Salmon-ollalies,"** etc. Very often it is left off and a Chinook prefix descriptive word used thus: **"Shot-ollalies,"** "Huckleberries." ("Shot-berries or like-shot berries.") **"Pil-ollalies,"** "Cranberries." ("Red berries.") **"Chuck copo ollalies," "Water-of-berries."** (Berry juice.) **"Sallal-ollalies,"** "Sallal-berries." **"Ollalies"** always means the "berries" themselves and the other words qualify this to give exact meaning.

THAT — THIS.

OKEOKE.

O as in over in both syllables; accent last syllable and pronounce as though spelled O-koh-ke, with explosive, short accent on the -koh- as though you said, "O, coke!" in English.

The word is objective and its meaning in use is usually determined by gesture pointing out the object spoken of as the word is spoken and locating it as "over there" or "here" nearby as the case may demand. Thus it means either "that" or "this" as needed.

"Okeoke," "That thing," "This thing." This is one of the most frequently used words of Chinook and the twists and turns of meanings that are given it by different speakers are very numerous. Perhaps there is no other word in Chinook outside of

"mamook" that can be used in so many ways as **"okeoke"** can. It implies meaning in so many ways when handled by a good Chinook speaker and therein lies its value to the jargon.

Examples: **"Icta okeoke?"** "What is that?" **"Klaxtah okeoke?"** "Who is that?" (Using the same words and at the same time pointing to a pile of goods makes the meaning thus: **"Klaxtah okeoke?"** "Whose (goods are) those?" **"Okeoke kull,"** "That (is) hard." **"Lolo okeoke copo okeoke man,"** "Carry this to that man." **"Wake okeoke; okeoke!"** "Not that; this!" (Gesture indicating articles would separate these two ideas.) **"Halo mika tika okeoke,"** (No you want that.) "You do not want that." **"Cultas okeoke,"** "That is bad." (Bad that.)

OLD.

OLEMAN.

Corruption of English "Old man" means "old," "worn out," "decrepit," "useless," "discarded," "waste," etc.

It covers the whole idea of "useless," "worn out," etc. Anything incorporating the idea of "old" can be called **"oleman"** in Chinook and be understood.

Examples: **"Yahka man hiyu oleman,"** "He (that man) is very old." **"Hiyu oleman canim,"** "A very old canoe." **"Kwonesum kahkwa oleman,"** "Always like (an) old man." **"Mahsh okeoke lacasset, delate oleman,"** "Throw away that trunk, it is worn out." **"Nika oleman-papa,"** "My old-man-father." (Grandfather.) **"Oleman house,"** "Old house." **"Yahka oleman sail,"** "That is an old sail" (and by inference, "It is worn out—can't be depended on—watch it as it may go to pieces in a wind.")

ROAD — TRAIL — PATH — STREET.

OIEHUT.

Oie has the sound of "oy" or "way" and yet it is not either of these but more like the Yiddish "Oie;" u as in hut; accent -oie- and pronounce Oie-hut, or perhaps slightly Wh-oie-hut. It is almost impossible to put the sound into English but Oie-hut is very near it at least.

"Oiehut" in Chinook usually means "trail" or "path," but usage and contact with whites has extended the meaning to cover also "road," "street" and even "railroad," which becomes "iron road" **(chickamun oiehut)** so the word now covers the idea of any open way used for vehicle or foot travel.

HUNGRY.

OLO.

O as in old (both); pronounce as written, with accent on first "o" and last syllable softly spoken, Oh-low.

"Olo" means "hungry." It is used in the same sense as "hungry" in English and when used with **"chuck"** as a following word transforms "hunger" into "thirst" or really "water-hunger."

Examples: **"Nika delate olo,"** "I am very hungry." **"Nika delate olo-chuck,"** "I am very thirsty." **"Nika olo, klosh spose muckamuck,"** "I am hungry, good-if we eat." **"Delate nika mamook—olo nika kahkwa lemolo kowmux,"** "Very much I have worked—hungry I am like a wild-dog." (Idea: "I have worked so hard I'm hungry as a wolf.")

REAR — END — STERN — TAIL.

OPOOTS.

O as in oat; oo as in coo; accent -poots- and pronounce Oh-poo-ts-s, with hissing s sound at end, slightly held.

"Opoots" means "rear," "stern," "tail," "posterior,' 'etc.

Examples: **"Nika kuitan iskum siah opoots,"** "(He) that horse gets (has) a long tail." **"Humm-opoots,"** "Skunk." (Literally: "Stinking tail."). **"Mamook copo canim opoots,"** "Put (it) in the rear end (stern) of the canoe."

BROTHER.

OW.

Pronounce as written (same as "how" without the "h").

"Ow" means "brother" but is usually used to mean a **younger,** brother though not always. The word is not common any more. "Brother" is now usually expressed by saying "His-mother-is-my-mother" or some like word combination showing the relationship and **"Ow"** is hardly ever heard, though it is good Chinook and should be retained in its full meaning of "brother."

BUT — AND — THEN — OR.

PE (or TE).

E as in free; pronounce Pee (or pea), Tee (or tea).

"Pe" usually means "and" and **"te"** is just as often used as **"pe"** is to mean the same. The words are interchangeable or either can be used at the pleasure of the speaker. Nearly al-

ways the meaning is "and" though not always, for in certain cases the meaning is "but," "then," "or," etc. The use in these meanings, however, is so limited that it is almost safe to disregard these meanings and let "and" be the only meaning because "but" "then," "or," etc., are more apt to be expressed by the word **"copo"** or in some cases by **"spose"** (if), depending on the conversation. I think it would be well to limit the meaning of **"pe"** or **"te"** to "and" alone and so use it.

Examples: **"Nika pe mika klatawa,"** "You and I (me) go (together)." **"Chaco pe lolo mika calipeen,"** "Come and bring your gun."

CRAZY — FOOLISH — ABSURD — A FOOL.

PELTON.

E as in let; o as in on; accent -pel- and pronounce Pel-ton.

"Pelton" covers the whole idea of insanity, feeble mindedness, foolishness, etc., whether real or assumed. Its exact meaning is made clear by the words used with it.

Examples: **"Pelton man,"** "Crazy (insane) man." **"Mesika delate pelton,"** "They are very foolish." **"Nika kuitan chaco pelton,"** "My horse (was) come crazy." **"Pelton mika!"** "You (are) crazy," (or "foolish") as the case may be.

FIRE — BLAZE — BURN.

PIAH.

I as in pie; a as in father; accent -pi- and pronounce Pi-ah as a single syllable word.

"Piah" primarily means "fire," and the use of prefix or following words associates "fire" or "the-use-of-fire" with any object or subject.

Examples: **"Piah,"** "Fire." **"Kahkwa piah,"** "Like fire." **"Piah sapolil,"** "Bread." (Literally: "Flour-changed-by-fire.") **"Okeoke piah canim,"** "That is a fire-boat." (Literally: "A runs-by-fire boat.") **"Piah chick-chick"** (or **"piah chickamun chickchick"**), "A locomotive." (Literally: "A runs-by-fire-iron-wagon.)

POWDER.

POLALIE.

O as in oat; a as in at; i as in thin; accent -po- and pronounce Poh-lal-ly.

"Polalie" alone means "powder" but it is more often used as a descriptive prefix-word to give meaning to other words which it does by making them mean "powder-like."

Examples: **"Polalie,"** "Powder" (usually gunpowder). **"Polalie illahee,"** "Sand," or "Sandy ground." (Literally: "Ground (that is) powder-like.") (The same words may mean "dusty," depends on surroundings, subject, etc.) **"Kahkwa polalie,"** "Like powder." **"Mamook copo polalie,"** "Make into powder" (grind, as wheat, corn, etc.) **"Klosh polalie okeoke,"** "Good powder that (is)."

TO GIVE—A GIVE-AWAY-FEAST.

POTLATCH.

O as in pot; a as in hat; ch as t'sch; accent -pot- and pronounce Pot-lat'sch.

The primary meaning of **"Potlatch"** is really a "give-away-feast." Among the Indians the Potlatch was a great ceremony —the big event in the life of an Indian—the one thing he worked hardest for because it raised him to the dignity of a "big man." In other words he was an able financier if he could give a **"potlatch"** and the more **"potlatch"** or **"potlatches"** he gave the bigger man he was. When an Indian gave a **"potlatch"** he collected together all his wordly goods and then sent out invitations to all his friends and neighbors and their friends to come and have a feast and a festival at his expense. He provided the "eatables" and "drinkables," the "time place and the music," and everybody was expected to go in and have the time of their lives singing, dancing, feasting and making merry for as long as they wanted to free of charge and "with the blue sky for the limit." Along toward the finish the man who gave the **"potlatch"** gave away to the assembled guests everything he owned in the world—all his goods, chattels and belongings of all kinds—and even in some cases his wives! This procedure left him with nothing more than when he entered the world except that he had gained renown—he was now penniless but he was a "big man," really, "somebody," to be looked up to, venerated and pointed out as a **"potlatch man."** There was, however, a string to things, for everybody who received a gift at a **"potlatch"** was expected to some time, somewhere, give to the giftmaker something just as valuable (or even a little more valuable) than the present he had received! This is in fact a common characteristic of Indians of all tribes everywhere—if they give you a present you are expected to return a present of equal or more value. The same idea held good in giving **"potlatch"** gifts, yet the giving of a **"potlatch"** meant bestowal of great honor on the giver of the **"potlatch"** who was ever afterwards a "big man" in the eyes of everybody. That was the original meaning of **"potlatch."** Common usage has made the further meaning into "give," "to give," "pay," "a gift," etc. In ordinary conversation it means just plain "give" and is used

as we use the English "give" to cover the same ideas "give" covers. The words used with it will, however, stretch its meaning to cover quite a field as above.

Examples: **"Potlatch okeoke copo nika,"** "Give that to me." **"Wake nika potlatch,"** "Not will I give (it)." **"Nika potlatch chickamun, konce?"** "I will pay, how much (is it?)" **"Cultas potlatch,"** "A present." (In this last the word **"cultas"** changes from its original meaning of "bad" and becomes a word meaning "pleasure" or "take-pleasure-in," so, therefore, **"cultas potlatch"** translates it into "pleasure-giver" or "It is-a-pleasure-to-give," therefore a "free gift"—a friendly gift given because the giver receives pleasure from giving.

DRUNK—FULL OF.

PAHTLUM.

A as in father; u as in rum; accent -pah- and pronounce Pah-tlum.

The original meaning of **"Pahtlum"** was "full-of" but of late years it has come to mean almost nothing but "drunk" and is rarely used to mean anything else. It should be kept in its original meaning of "filled-up," "full-of," etc.

Examples: (Old time use.) **"Mamook pahtlum okeoke tamolitsh,"** "Fill up that bucket" (Make full-of (water) that bucket). **"Wake lolo pish yowah, okeoke lacasset pahtlum!"** "Don't bring (any more) fish here, this box is full!"

(Modern use.) **"Pahtlum okeoke man,"** "Drunk that man (is)." **"Chaco, spose iskum pahtlum?"** "Come (on), suppose (we) get drunk."

PAINT.

PENT.

Corruption of English "paint." Used same as English to mean "paint" or "painted."

Examples: **"Kah yahka klale pent?"** "Where (he) is that black paint?" ("Where is the black paint?") **"Mamook t'kope okeoke canim copo klosh pent,"** "Make white the canoe with good paint." (Idea: "Paint the canoe white.")

FATHER.

PAPA.

English word used in Chinook; means same as it does in English. Also used to mean "Father," "Head of the family," "Man of the house," etc. Same ideas as English.

BLANKET.

PAHSEESEE.

Accent -pah- and pronounce Pah-see-see.

Means primarily "a blanket," and is generally used in this meaning, but also used to mean any heavy woolen cloth, a shawl, etc.

Examples: **"Konce chickamun okeoke pahseesee?"** "How much is this blanket (or shawl)?" **"Klosh okeoke pahseesee spose mamook klootchman-coat?"** "That would be a good cloth for a dress." (Good that wool-cloth suppose made into a woman-coat.) **"Pahseesee-sail,"** "Woolen cloth."

PAPER.

PEPAH.

E as in get; a as in father; accent -pe- and pronounce Peh-pah.

Corruption of English "paper" and used to mean paper of any kind.

Examples: **"Wawa pepah,"** "A letter" (Talking paper). **"T'zum pepah,"** "Printed paper" (A book or poster, anything printed or colored on paper). **"Pepah"** is used as a prefix or a followup word to bring out any definite meaning where "paper" in any form is involved.

Examples: **"Pepah lasack,"** "Paper sack." **"Pepah lacasset,"** "Paper box," etc.

RED.

PIL.

Pronounce same as English "pill."

"Pil" in Chinook means "red" color or any color near-red.

Examples: **"Okeoke pil-sail,"** "That is red cloth." **"Pil-chickamun,"** "Red metal" (gold). **"Pil-chuck,"** "Red-water" (really dark water carrying vegetable coloring matter from swamps, etc.). **"Pil-chuck,"** or **"Man-pil-chuck"** is also used to mean "blood" (literally, Red-water-from-man). **"Pil-pil"** is also sometimes used to mean "blood' but this is simply another form of the use of **"pil"** to mean "red," the duplication of the word merely being used to mean "red-red."

SHOOT — BLOW — EXPLODE.

POO.

Oo as in coo; pronounce as written.

"Poo!" is an explosive word in imitation of an explosive sound just as in English we say "Bang!" to mean the noise

of a gunshot. **"Poo"** in Chinook is practically the same as "Bang!" in English but it carries the further meaning of "blow" (blow like wind). This is really about the same idea that "puff" covers in English.

Examples: **"Mamook poo,"** "(To) make shoot." **"Yahka wind mamook poo nika lamp,"** "He (the) wind blow-out my lamp." **"Ict man mamook poo yahka stick copo illahee copo polalie poo,"** "One man (a man) shoot him (the) stick-in-the-ground with powder-shoot." (Idea: "The man blew the stump out of the ground with powder.") This is an example of how ideas are sometimes brought out in Chinook. The words as spoken do not convey the idea alone but the gestures that go with the words taken in connection with location, speaker, listener and surroundings make the meaning plain to the listener.

NIGHT.

POLIKELY.

"Polikely" in Chinook covers the whole idea of "night," "darkness," "gloom," and with **"kahkwa"** used as a prefix **(Kahkwa polikely)** it is made to mean "night-like" to cover a smoky or foggy condition of the air which results in half darkness. Primarily, however, the word means "night" or "of-the-night," that is, pertaining to, or a part of, the night, as **"Polikely kullakulla"** is "Night-bird," meaning the owl, while the bat is **"Polikely hoolhool kahkwa kullakulla,"** or "Night-mouse like-a-bird." (Literally: "The night-mouse that has-wings-and-flies-like-a-bird.")

Examples: **"Ict polikely,"** "One night." (This night.) **"Copo sitkum polikely,"** "Half-night." (Midnight.) **"Chaco copo polikely,"** "Come in the night." **"Konce polikely kapswallie man mamook mahsh nika canim,"** "When it was night some thief stole (made away with) my canoe." **"Okeoke polikely,"** "Tonight." **"Mesika klatawa copo polikely,"** "They went away in (the) night." **"Hiyu kahkwa polikely,"** "Much like night." **"Copo polikely hiyu pish chaco copo skookum-chuck,"** "In the night many fish come into the river (or lake)."

FIGHT.

PUKKUK.

U as in up (both syllables); accent -puk- and pronounce Pukkuk.

"Pukkuk" means "to-fight," but more in the sense of "fighting hand to hand" than otherwise, though it can be made to mean any kind of a fight anywhere. Other words are used to shade the meaning in various ways.

Examples: **"Heehee pukkuk,"** "To box" (A fun-fight). **"Delate solleks pukuk,"** "A bad fight—a very-mad-fight—a fight where the fighters mean business." **"Pelton pukkuk,"** "Crazy fight." **"Mamook pukkuk,"** "To make-fight." (Force the fighting.) **"Klosh pukkuk nika kowmux,"** "My dog is a good fighter." ("Good-fight(er) my dog (is).")

COUGAR.

PUSSPUSS.

Duplicate of the English word "puss," a cat. Primarily used to mean the cougar, but by using prefix words is made to mean ordinary housecat, wildcat, cat-like, etc.

Examples: **"Hyas pusspuss mika iskum,"** "(A) big cougar you got." (Idea: "You killed a big cougar.") **"Tenas pusspuss mitlite copo house,"** "The little-cat-that-lives-in-the-house) (house cat)." **"T'zum lemolo pusspuss,"** "Spotted wildcat." **"Okeoke pusspuss muckamuck hoolhool,"** "That cat ate a mouse."

CLOTH — WOVEN GOODS.

SAIL.

Same as English.

"Sail" means in Chinook "cloth" of any kind; color, material, texture, etc., being fixed by combination with other words as you would say "cotton-cloth," "black-cloth," etc. The word also means "a sail" for a boat, so it has two distinct idea-meanings, each of which is used separately with "sail" to mean "cloth" in one case or "boat-sail" in the other. This would seem to be confusing but it is not, for the word combinations used with "sail" in the "cloth" sense have to do with "cloth" as a commodity, while the words used with "sail" in the "boat sail" sense have to do with the handling of a boat, so the meaning is always clear.

Examples (Boat sail): **"Mamook keekwillie mika sail,"** "(Make) take down your sail." **"Hyas sail nika iskum copo canim,"** "(A) big sail I get (have) on (my) canoe."

(Cloth examples.) **"Klosh t'zum sail okeoke,"** "Good colored (print) cloth that (is)." ("That is good calico.") **"Nika iskum waum sail?"** "(Have) you got some warm-cloth?" (Woolen.) **"Kahkwa snass-sail** (or **pent-sail),"** "Like oilcloth (or painted cloth)."

FLOUR — MEAL.

SAPOLIL.

A as in sap; o as in oat; i as in lily; accent -sap- and pronounce Sap-poh-lil.

"Sapolil" means meal or flour made from any kind of grain. It is usually used in connection with **"Piah"** to mean the idea "baked-bread" **(Piah sapolil).** Outside of this it usually means wheat-flour and is mostly used as a trade word to designate flour when buying supplies. It can, however, mean "meal" or any kind of ground-up-grain, depending on the words used with it to qualify the kind of flour intended. In this case the English word precedes it, as **"Cohn-sapolil"** means "corn meal" and **"kuitan sapolil"** would mean "ground-grain-for-horse-feed" just as **"moosmoos-sapolil"** would mean "ground-up-grain-for-cows-to-eat" (by inference, "shorts" or "bran," usually.)

EYES — FACE.

SEEOWIST.

E as in me; ow together as in cow; i as in it; accent -see- and pronounce See-ow-wist.

Primarily **"Seeowist"** means "eyes" and is more often used to mean eyes or to fix something used in connection with the eyes than any other way. It is flexible enough, however, to mean "see," or rather more nearly "eyesight," and even to mean "face" sometimes, though not often. In common usage it is used to mean almost exclusively "eyes."

Examples: **"Nika seeowist chaco sick,"** "My eyes are sick." (Sore, hurt, do not see well.) **"Yahka ladoctin wawa nika iskum dollah seeowist,"** "He (the) doctor says I (must) get spectacles (dollar-shaped-glasses) for my eyes." **"Mika tilacum yahka Boston klootchman yahka seeowist klale,"** "My friend she (the white woman), her eyes are black (or blue) in color." **"Klosh mika seeowist?"** "Are your eyes good?"

Note:—**"Nanage"** is the word commonly used for "see" instead of **"seeowist"** and in ordinary conversation **"nanage"** would be used to mean "look," "see," etc., and **"seeowist"** to mean the "eyes."

MAD — ANGRY — VEXED — TEMPER.

SOLLEKS.

O as in solemn; e as in get; accent -sol- and pronounce Soll-ecks.

"Solleks" in Chinook covers the whole idea of "angry" as understood in English. All degrees of angry, mad, vexed, out of temper, etc., are **"solleks,"** the particular degree being fixed by qualifying prefix words usually and if not used this way then by the use of **"solleks"** in connection with the other words in the sentence.

Examples: **"Nika chaco solleks,"** "I got mad." **(Literally:**

"I come mad.") **"Delate solleks nika kowmux pe hiyu pukkuk,"** "My dog was very mad and much fought." **"Yahka delate cultas man, konce chaco solleks mamook konaway ictas kokshut hyas hyak, a-a-ah!"** "He (is a) very bad man, when (he) comes mad (he) makes all things smashed big quick—yes!" **"Chim pe Tom chaco solleks, pe mamook pukkuk pe tyee lolo copo skookum house,"** "Jim and Tom got mad and fought and the law chief (policeman) carried (put) them in the strong-house (jail)."

IF — SUPPOSE.

SPOSE.

O as in oat; pronounce same as English.

"Spose" is a corruption of the English word "suppose" and means in Chinook about what "suppose" means in English. It is usually used the same as "if" is used in English.

Examples: **"Spose mika chaco mamook,"** "Suppose you come and work (for me)." **"Nika kwan spose iskum mowitch,"** "I (will be) glad if (I) get a deer." **"Spose okeoke stone delate kull halo mika mamook kokshut,"** "If that stone is too hard do not (try) you (to) break it." **"Delate tanze pe hiyu heehee mesika mamook spose konaway mika klootchman chaco copo nika house,"** "Very much dance and big fun we make suppose all your women come to my house." **"Spose wake klap nika kuitan halo mesika klatawa copo Seattle,"** "If (I) cannot find my horses we will not go to Seattle." (Literally: "If not find my horses not we go Seattle.")

FAR — LONG DISTANCE — LENGTH.

SIAH.

I as in sight; a as in father; accent -si- and pronounce Sigh-ah.

"Siah" is usually used to mean "far" or "far-away-from," though it is quite frequently used to mean length as **"okeoke siah,"** "that is long," or **"Wake siah okeoke,"** "Not long that is (that is short)." Its usual use is to indicate long-distance-in-travel, in the length of a road, river, etc.

Examples: **"Konce siah copo mika house?"** "How much far is it to your house." **"Delate s-i-a-h mika mitlite,"** "It is a very long distance (to where) I live." Great distance is indicated by drawing out the word as indicated above just the same as long-time-past is indicated by drawing out **"ahncuttie,"** and in like manner still greater distance is indicated by adding **"delate"** or **"hiyu"** as prehx words and drawing these words out in like manner. **"Siah nika chaco okeoke sun,"** "Far I have come today." **"Wake siah,"** "Not far" (short distance).

ONE-HALF — THE MIDDLE.

SITKUM.

I as in sit; u as in up; accent -sit- and pronounce Sit-kum.

"Sitkum" primarily means "one-half" but it can mean any fractional part by using prefix words to mean "larger half," "much larger half," "smaller half," "much, very much, etc., smaller half," etc., thus: **"Tenas sitkum,"** "Small-half." **"Delate tenas sitkum,"** "Very much smaller half" (one-third, one-fourth, etc.) **"Hiyu sitkum,"** "The big half," etc. **"Elip sitkum,"** means "Before the middle," or really the "early half" or "first half." **"Kimtah sitkum,"** "The behind half," or the "Last or later half." It is thus used to mean "forenoon" or "afternoon," etc., in designating time. Its most common use is to denote "one-half" or some fractional part.

STRONG — GREAT STRENGTH — PERFECTION — PERSONAL WORTH.

SKOOKUM.

Oo as in coo; us as in hum; accent -skoo- and pronounce Skoo-kum.

"Skookum" has a wide scope of meaning and is in a way interchangeable with **"klosh"** (good), yet the good Chinook speaker makes a difference in the use of the two words. **"Skookum"** is usually used to mean "great strength" in the sense that a perfectly healthy, large, athletic man would fill the exact definition of **"Skookum-man,"** while a very powerful engine would be spoken of as being **"delate skookum,"** meaning "very strong" (powerful). **"Klosh"** could mean the same thing but it is usually used to mean "goodness" in some form, that is, "goodness of heart," "kindness," "worth," etc., while **"skookum"** has to do more with personal muscular strength or power-in-structure. To use the words properly let **"skookum"** have a primary meaning of "strong," "strength," etc., and **"klosh"** mean "good," "worth," etc., and use whichever word fits the case best, though either one can be used in place of the other. If a thing be strong, tough, powerful (or any other like idea), it is **"skookum."**

Examples: **"Skookum man okeoke,"** "A strong man (that is)." **"Skookum stick,"** "Tough wood. (The wood to make bows from.) **"Skookum lope,"** "A strong rope." **"Skookum-chuck,"** "Fresh water." (This really means "Good-for-you water," that is, "makes-you-strong water," as compared to **"salt-chuck"** which is "salt-water"—not-fit-to-drink.) **"Delate skookum nika kuitan,"** "Very strong my horse is." (Idea meaning:

"A well muscled, strong working or far-traveling horse—a tough, hardy animal good for work or travel.) **"Skookum wawa,"** "A good speech" (in the sense that the logic is strong, the argument is clear, strong, good, etc.) **"Okeoke man delate skookum tumtum,"** "That man has a very strong mind." (A thinker, a leader, a good speaker, a wise man.)

STONE — ROCK — STONELIKE.

STONE.

The English word pronounced as English and used as English and also used as a prefix word in Chinook to fix the stone-like quality to other words—to make them mean "hard-like-stone." Use as in English.

UP — ABOVE.

SAHALE.

A as in father (both syllables); e as in me; accent -sah- and pronounce Sah-hah-lee.

Alone it means "up," or "up above;" used to denote high or comparative height; full meaning depends on words used with it as **"delate sahale,"** is "very high up," **"tenas sahale,"** the opposite or, literally, "little high," or "little up." Usually used thus: **"Sahale tyee,"** (the up-above chief) to mean the Christian idea of God (which by the way is not the Indian conception of the Diety at all, but the white man's idea grafted on to Indian understanding).

It is altogether likely that **"Sahale"** at an early time in the history of Chinook meant to the Indian "God" as the white man understands it, that the word was so introduced by the missionaries who adopted some Indian word and gave it this arbitrary meaning in order to carry on their religious work among the Indians. Usage, however, has given the present additional meaning, or rather broadened the meaning to cover "up," "up above," "high up," etc., in fact, the whole idea of "up." Nowadays if one wants to express the idea of the white man's "God" he must say **"sahale-tyee"** or "up-above-chief" on account of the present broad meaning of **"sahale."**

PANTALOONS — LEGGINS.

SOKOLUKS.

O as in soak (both syllables); u as in up; accent -kol- and pronounce So-koll-uks.

Means originally "Indian leggins," but later broadened to mean "white men's leggins" (pantaloons). Now about obsolete and so little used as to be almost unknown.

SALLALBERRY.

SALLAL.

A as in salmon (both syllables); accent -lal- and pronounce Sal-lal.

A wild berry (the gualtheria Shallon) common to the wooded districts of the Coast and to the Rocky Mountain timbered country. Formerly used as food but now hardly ever used at all, and the word has been incorporated into English and used to designate both the berry and the plant itself, and when used in Chinook is used exactly as "strawberry," "blackberry," etc., are used in English.

SALMON.

SALMON.

English name incorporated into Chinook and used to cover all the salmon tribe of fishes that swim the seas. Used exactly as it is used in English with prefix words to designate the particular kind of salmon, thus: **"Tyee salmon,"** "Chief salmon" (Quinat.) **"T'zum salmon,"** "The spotted salmon" (trout). **"Tenas salmon,"** "Little salmon." **"Silber salmon,"** "Silver salmon." **"Kowmux salmon,"** "Dog salmon."

SALT.

SALT.

English word used in Chinook exactly as used in English. Used as a prefix for water, thus: **"Salt chuck"** means "Salt water" or "ocean." Otherwise same as English.

HAT.

CHAPPO.

French "Chapeau" incorporated into Chinook with its original meaning but now practically obsolete. Used yet to some extent to mean "hat" or "cap." **"Klootchman chappo"** means "woman-hat." The word is now practically out of use.

SHAME.

SHEM.

The English word incorporated into Chinook with its English meaning but Indian pronunciation. Used and means same as English "shame."

SUGAR.

SUKWAH.

U sounds as oo in coo; a as in father; accent -suk- and pronounce Sook-wah.

The English word "sugar" pronounced in Indian patois which substitutes "k" for "g" and "ah" for "r." Used and means the same as English "sugar" when used in Chinook.

GRIZZLY BEAR.

SIAM.

I as in high; a as in am; accent -am- and pronounce Sigh-ahm.

Old Chinook for "Grizzly bear," but so little used nowadays as to be obsolete. Should be preserved and used to mean what "grizzly bear" does in English.

SICK.

SICK.

English word with its English meaning incorporated into Chinook. Use it with qualifying words the same as in English to designate the "kind of sick" and it will be right.

Examples: **"Wahm-sick,"** "Fever." **"Cole-sick,"** "Chill." **"Delate sick,"** "Very sick," **"Sick tumtum,"** "Sick at heart." **"Sick copo home,"** "Homesick."

SEVEN.

SINAMOX.

I as in sin; a as in father; o as in ox; accent -sin- and pronounce Sin-a-mocks.

The numeral "Seven." No other meaning. Use just as English "seven" would be used under all conditions.

(See "Counting in Chinook" for use in making higher numbers.)

SIAWASH INDIAN.

SIAWASH.

I as in sigh; a as in ah (very slightly); a as in wash; accent -si- and pronounce Sigh-ah-wash.

"Siawash" originally meant the Indian man of the West Coast north of the Columbia River. Common usage, however, has made the meaning to cover "Indians" as a people, men,

women and children alike, and anything connected with them is designated **"Siawash,"** meaning "Indian owned," "Indian made," "Indian like," etc.

In Chinook usage **"Siawash"** means "Indian" or "Indians," or "Indian man," "Indian woman," "Indian child" or "Indian property" as the case may demand. If it is "Indian" in any way it is **"Siawash"** in Chinook. Use it accordingly with prefix or follow-up words to bring the whole meaning out.

Examples: **"Siawash canim,"** "Indian canoe." **"Siawash man,"** "Indian man." **"Siawash cosho,"** "Indian pig" (the hair seal). **"Siawash ictas,"** "Indian things."

SKIN — LEATHERY — RIND.

SKIN.

"Skin" is the English word in Chinook, meaning and all, and with the added meanings of "leather," "rawhide," "hide," etc. Anything of any kind or shape made of any skin or leather is **"skin"** in Chinook and the word is almost always used as a prefix to some other word so that it really means "made-of-skin," thus: **"Skin lacasset,"** "A purse or handbag—a leather covered trunk." **"Skin shoe,"** "Leather shoes" (white men's shoes, not moccasins). **"Mowitch skin,"** "Buckskin." **"Skin lope,"** "Rawhide rope" (or string), etc.

RAIN.

SNASS.

Pronounce as spelled (a as in has).

Chinook word for "rain"; no other meaning.

Examples: **"Hiyu snass,"** "Much rain." **"Cole snass,"** "Snow" (cold rain). **"Kahkwa snass,"** "Mist," (like rain). **"Cultas snass,"** "Fog." **"Halo nika klatawa copo snass,"** "I will not go in the rain." ("No I go in rain.")

JUMP.

SOPENA.

O as in soap; e as in see; a as in father; accent -so- and pronounce So-peen-nah.

Chinook meaning is "jump" or "spring," "leap," "hop," etc. Very little used nowadays but should be preserved as it is good Chinook.

Examples: **"Sopena nika!"** "Jump you!" **"Halo nika sopena,"** "Not will I jump" (no me jump).

EIGHT.

STOTEKIN.

O as in oat; e as in eat; i as in tin; accent -stote- and pronounce Stote-e-kin.

The numeral "eight." Has no other meaning.

(See "counting in Chinook" for use in making higher numbers.)

SUN.

SUN.

The English word, meaning and all, incorporated into Chinook and given the further broader meaning of "a day," as a measure of time.

Examples: **"Okeoke sun,"** "That (is the) sun." **"Ict sun,"** "One sun" (one day—the time it takes the sun to cross the sky once). **"Okeoke sun,"** is also used to mean "this day" (today). **"Sitkum sun,"** "Middle-day" (noon). **"Elip sitkum sun,"** "Before middle-day" (forenoon). **"Kimtah sitkum sun,"** "After middle day" (afternoon). **"Wake sun,"** "Dark (cloudy, no sun)." **"Hiyu sun,"** "Much sun" (hot, bright).

SUNDAY.

SUNDAY.

Same as English, pronounced same, means same, used same.

"Hyas Sunday," "Holiday" (big Sunday). **"Ict Sunday,"** "One week," etc.

TREE — TIMBER — LUMBER.

STICK.

Same as English.

The word **"stick"** is used to denote "tree" or "wood" of any kind—"anything-made-of-wood." It is used alone to mean "tree" or a "timber" of any kind, a "pole," "large plank," "bridge timber," etc. Its other uses make it a prefix word to mean "wooden," "made of wood," "like wood," etc.

Examples: **"Yahka stick,"** "Him (that) tree," (or a pole, a big plank, a timber, etc., depending on object, subject and surroundings). **"Whim stick,"** "Down-timber" (fallen logs, etc., a stick or tree on the ground). **"Stick ship,"** "A wooden ship." **"Stick calipeen,"** "A bow" (wooden gun). **"Nika tika ax stick,"** "I want an ax handle."

THE GODS — MAGIC — GHOST — ANYTHING BEYOND HUMAN UNDERSTANDING — THE MANY-THINGS-UNKNOWN — THE WHOLE IDEA OF THE SUPERNATURAL FROM ANY ANGLE.

TAHMAHNAWIS.

A as in father in all three syllables; i as in hiss; accent -mah- and pronounce Tah-mah-nah-wiss with hissing s sound at end of the word.

Anything that a West Coast Indian does not see a logical, connected sequence of events plainly accounting for, he calls "Tahmanawis." The word alone means "supernatural," "supernatural power," "agencies not understood by mankind," "magic things," etc. The "Tahmahnawis" idea goes even further than this for it gives-supernatural-power to inanimate objects, or credits them with already having such power. It also covers the whole idea of "luck" (good or bad) and of "the-evil-eye" or power-to-injure-by-supernatural-power. Anything and everything God-like, Devil-like, Spirit-like, etc., is "Tahmahnawis" or has to do with "Tahmahnawis." Aid for the sick comes only by the practice of certain "magic" or "Tahmahnawis" rites, songs, incantations or ceremonies. Luck is granted the same way to the person who knows how to appeal for help to the spirits of the unseen world. One can "cast a spell" or injure his enemies, or gain help for himself in the same way. A "medicine man" in white understanding is to the Indian a "Tahmahnawis man," (literally) "A man in touch with the spirits and the whole world of magic, supernatural power, the-many-things-unknown and the unseen, dreaded powers that are invisible," etc. (and not understood to mean a doctor of medicine at all. Really, "Medicine-man" conveys the idea that a man is a "magician-priest-doctor-wonder-worker man.")

"Tahmahnawis" is divided in the Indian understanding into the good or "klosh Tahmahnawis" (which are the helping Gods and powers that work for good influence over a man's life acts), the "Klale Tahmahnawis" (which is, literally, "black magic" and is the evil power that brings sickness, death, bad luck and misfortune), the "Sahale Tahmahnawis" (which has to do with the up-above-Gods, the Christian understanding of the Creator and all connected with God or Jesus) and the "Sick or Medicine Tahmahnawis" (the practice of healing-by-aid-of-magic-ceremonies of the medicine man).

There is not space here to give a full description of the far reaching meaning of "Tahmahnawis" to the Indian understanding nor to describe the "Tahmahnawis" ceremonies used in healing the sick, nor to describe the "Red Tahmahnawis," a

ceremonial incantation-dance of thanks-for-good-luck and appeal-for-further-protection that was originally practiced by West Coast Indians for three or four days each year. Nor can we go into the ceremonies of the great **"Klale Tahmahnawis"** which was and had to do with an organized secret society closely allied to Masonry, in some ways, among the Indians, but with additional rites, practices and ceremonies of a nature that made the name **"Klale Tahmahnawis"** (literally, "Black-magic" society), feared everywhere for its terrors, both real and fancied—(cannibalism was frequently practiced by this society and sometimes a live slave or captive was actually torn to pieces by the teeth of the society members and the victim's flesh eaten raw), nor can we describe the **"Tahmahnawis"** of a religious character that had to do strictly with the Gods and God-like things. Each branch of **"Tahmahnawis"** could be made to fill a book before it was finished, and a study of the **"Tahmahnawis" idea** as found among all the Indian tribes of the continent (in some form or other of ceremonial performances, etc.) is the most fascinating thing connected with Indians. It is so weird, so full of the unseen, the "many-things-unknown" that it makes one "creep" and wonder if there really can be anything behind the idea of **"Tahmahnawis"** more than the lack of ability of the human understanding to grasp the unknown, unseen powers that are cosmic in their scope.

For the purposes of Chinook, let the word **"Tahmahnawis"** cover all the ideas explained briefly above and use it as a prefix word to attach these meanings or any one of them to the subject under discussion. Use it alone to mean any or all of the "Many-things-unknown," or bring it into a sentence any way to modify or attach to the sentence idea any or all of the above ideas and it will be used properly so far as Chinook usage is concerned.

Examples: **"Okeoke nika tahmahnawis,"** "That (is) my guardian spirit (my protector)." **"Klosh tahmahnawis okeoke,"** "Good magic that" (has protective powers). **"Okeoke klale tahmahnawis,"** "That (is) black magic (something with far-reaching power to work injury)." **"Tahmahnawis ictas,"** "Things of (or having to do with) magic, or the practice of magic ceremonies, rites, etc." **"Tahmahnawis man,"** "A medicine man." (The medicine man was, first, a conjurer or maker-worker of magic; second, a priest or maker-talker-worker of religious rites and ceremonies; third, a doctor of medicine who cured by the use of a few simple remedies and the sweat bath, together with a large amount of the ceremonial performances of both of the other above **"Tahmahnawis"** branches of his profession (Nos. 1 and 2); and, fourth, a man of such personal, supernatural-powers-derived-through-his-personal-contact - with - both - good - and-evil-spirits, that he could work great good or bad as he

chose into the everyday life of anyone by the use of certain ceremonies or even by "wishing" things to happen. He was always the most feared and best hated man in the tribe and his power was greater or less, depending on his past record of things accomplished, and he was, to be sure, always quick to turn anything to advantage to add to his reputation.)

A FRIEND — PEOPLE — TRIBE — PERSON — RELATIVES — A MATE-TO OR FRIEND-OF.

TILACUM.

("Tilikums of Elttaes" spelling Tilikum.)

I as in till; a as in father; u as in up; accent -til- and pronounce Till-ah-kum.

"Tilacum" is primarily the Chinook word for "friend" or "my friend," and is always used to indicate "friend," "friends," "friendly," etc. In actual use it is stretched to mean any person or persons, strangers, crowds, people, relatives, etc. The exact meaning is always given by qualifying words that are used usually (but not always) as prefix words to fix the idea of "crowd," "people," "friend," "stranger," "relative," "person" or some like idea, and to give it a definite relationship to the subject under discussion. The speaker and hearer, situation, surroundings and subject in hand all have a bearing on and help directly to give the exact meaning to the spoken word in the use of **"tilacum"** just as they do with very many Chinook words in actual use.

Examples: **"Nika tilacum,"** "My friend." **"Konaway nika tilacum,"** "All of my relations (or friends or tribe)." **"Huloime tilacums,"** "Different people (not my tribe)." **"Opitsah tilacum,"** "A table fork (literally, a friend-of or mate-to the knife)." **"Ahncuttie tilacum,"** "An old-time friend (an old resident, old-timer)." **"Hiyu tilacum,"** "A crowd—many people." **"Konaway tilacum klatawa,"** "All (the) people (have) gone," or "All my friends have gone" (depending on surrounding conditions). **"Klosh tilacums,"** "Good friends."

TIRED — HEAVY.

TILL.

I as in kill; pronounce as written.

"Till" means either "tired" or "heavy-in-weight." In the first meaning it is used as we use "tired" in English except that **"chaco"** (come) is usually used as a prefix and in the second meaning it is used to mean usually "great weight," though it may mean any weight or a comparative weight, depending on surroundings and how it is used.

Examples: **"Nika chaco till,"** "I am tired" (literally, "I

come tired.") **"Wake till nika,"** "Not tired (am) I." **"Nika klootchman delate till, mesika mitlite,"** "My woman (is) very tired, we (will) stop (here)." **"Okeoke stick delate till,"** "That timber (is) very heavy." **"Till kahkwa chickmun,"** "Heavy like iron (or metal)." **"Hiyu till okeoke, wake mitlite copo canim,"** "Very heavy that (is), not (let it) stay in (the) canoe." (Idea: "That is too heavy—do not put in the canoe.") **"Yahka stone delate till; hyas till nika, spose lolo,"** "He (that) stone (is) very heavy, big tired me (I would be) suppose (I) carry (it)." (Idea: "That is a heavy stone; it would make me tired to carry it.")

SMALL — LITTLE — FEW — SHORT.

TENAS.

E as in pen; a as in pass; accent -ten- and pronounce Ten-as.

"Tenas" is the symbol of "small size" in Chinook and is used as a prefix or as a following word in any sentence to connect the "small-size" idea or the idea "few-in-numbers," "short," "little," etc., with the subject in hand. Anything that is small is always spoken of as **"tenas"** just as anything large is called **"hyas"** in speaking Chinook.

Examples: **"Tenas man,"** "A boy." **"Tenas whim stick,"** "A small log." **"Delate tenas,"** "Very small." **"Tenas siah,"** "A short distance." **"Okeoke delate hyas; mamook tenas,"** "That is too big; make it small." **"Tenas lope,"** "A string (small rope)." **"Nika tika tenas cosho gleece,"** "I want a little lard." **"Tenas chickamun, halo nika mamook,"** "Little money, no I work." (Idea: "The pay is too small, I won't work for that.") **"Klosh spose tenas piah,"** "Good if little fire." (Idea: "A little fire would be good to have.") **"Nika kowmux iskum klone tenas bebe,"** "My dog has three little puppies."

WANT — DESIRE — WISH FOR.

TIKA.

I as in it; a as in father; accent -ti- and pronounce Tick-ah.

"Tika" is the word conveying the idea that "I want," or "wish for," "he wants," "they want," "I did want," "I will want," or any combination indicating present, past or future "desire" on the part of any one or group, its exact meaning depending on the words used with it.

Examples: **"Nika tika okeoke,"** "I want that." **"Wake okeoke man tika okeoke,"** "Not that man wants that," (Literally: "That man does not want that.") **"Wake lalie nika tika okeoke."** (Literally: "Not long I want that.") "I will want that before long."

"Tika" covers the whole idea of "desire" or "want" as understood in English and should be used as "I want," "desire," "wish for," etc., are used in English.

THINK — THE MIND — HEART — INTELLECT — SPIRIT — THOUGHT — MEMORY — KNOW — THE ENTIRE MENTAL PROCESS.

TUMTUM.

U as in sum in both syllables; accent first syllable -tum- and pronounce Tum-tum.

"Tumtum" is the Chinook word-symbol for the whole mental process, "the mind." "thinking," etc., and it also covers "the heart" in the sense of the emotions of "good will," "hate," "fear," "grief," "love," "sorrow," "anger," etc., which are all developed in the sentence by use of a prefix word coupled with **"tumtum,"** thus: **"Klosh nika tumtum copo mika,"** "Good-my-heart-is toward you"—"I think well of you"—"I esteem you," etc. **"Nika sick tumtum,"** "I am sick-in-my-heart (or mind)." (Idea: "I grieve (or feel-sorry) for you.") In ordinary conversation it is used in one meaning as much as in the other and in some instances it conveys a double meaning of heart-and-mind as in the case (above) of grief expression. Use it to cover the description of anything connected with the mind or mental-process or with the-heart-in-a-mental-sense and it will be correct.

Examples: **"Tumtum nika klatawa,"** "(I) think I (will) go." **"Halo mika klosh tumtum,"** "No you good-think" or "Your heart-is-not-right (toward us)." **"Nika tumtum copo illahee,"** "My heart-is-on-the-ground." (Idea: "I am plunged in despair.") **"Icta mika tumtum?"** "What do you think?" **"Wake klosh tumtum nika,"** "No good-think me." (I do not think-well-of-it.) **"Halo comtox, tumtum cultas,"** "(I) do not know (but I) think (it is) bad." (Literally: "No understand, think-bad.") **"Yahka klootchman sick tumtum copo man."** "That woman mourns-in-her-heart-for her man." **"Mamook mahsh copo tumtum,"** "Get it out-of-your-mind." (Literally: "Make throw-away-from (you) think (what-you-think).") **"Kwone-sum kahkwa nika tumtum,"** "I think-the-same as you do." ("I agree with you.") (Literally: "Always-the-same-as (you) I think.") **"Klosh tumtum man,"** "A thinker—a man with a mind." **Delate heehee-tumtum mesika mamook."** "A joyful time we will have." (Literally: "Great fun-in-mind we (will) make-do.")

CHIEF — THE HEAD MAN — LEADER.

TYEE.

Y has the sound of i as in high ee as in meet; accent -ty- and pronounce Tie-ee.

"Tyee" is Chinook for "the-leader" or "chief-man" but is

used in any case where a "head-man," "leader-of," "foreman," "boss," etc. is meant. The word "chief" in English can be made to mean almost anything that **"tyee"** will cover in Chinook and it would have to be qualified the same way to bring out the meaning as "the chief-man," the "chief-horse," etc. **"Tyee"** is handled in Chinook in like manner to mean the same.

Examples: **"Nika tika nanage copo typee,"** "I want to see the head-man (boss, foreman, etc.)." **"Nika nanage moos-moos tyee,"** "I saw the leader-of the elk (herd)." **"Okeoke tyee calipeen,"** "That (is a) chief-gun." (Idea: "That gun is so big (or so good) that it is a chief-gun—a leader-among-guns—the best-one.") **"Tyee copo konaway man,"** "The leader-of (or chief-over) all men" (meaning a President, King, etc.).

SIX.

TOKUM.

O as in oak; u as in hum; accent -tok- and pronounce Tohk-um with slight h sound as indicated in first syllable.

"Tokum" means the numeral "six" and nothing else, and is used as six is used in English. (See "Counting in Chinook" for use in making higher numbers.)

TEN.

TATLUM.

A as in hat; u as in hum; accent -tat- and pronounce Tat-lum.

"Tatlum" is Chinook for the numeral "ten" and has no other meaning. (See "Counting in Chinook" for use in connection with other numbers.)

COYOTE.

TALAPUS.

A as in hat; a as in father; u as in puss; accent -tal- and pronounce Tal-a-puss.

Means "coyote or "little-wolf-of-the-prairie." It also means "sneaking," "wolf-like," etc., mostly, however, it is used as the name of this particular animal and is used very little west of the Cascade Mountains.

Examples: **"Nika nanage mox talapus,"** "I saw two coyotes." **"Yahka man delate talapus,"** "That man (he) is a sneak." (He is wolf-like—will bear watching—unreliable, etc.)

BUCKET—BARREL.

TAHMOLITSH.

A as in father; o as in oat; i as in hit; accent -mo- and pronounce Tah-mow-litsch.

This word is used to mean a "barrel," "wooden bucket," "cask," "keg," "wooden tub" or any similar object. It is not in very common use any more, however, the English names of each object above being used in place of it, indicates it will soon be obsolete. Use same as English name-word would be used.

DANCE.

TANZE.

The English word "Dance" in Indian patois.

Has no meaning other than the idea covered by "dance" in English. Use same as English "dance."

Examples: **"Chaco copo nika tanze,"** "Come to my dance." **"Kah okeoke tanze?"** "Where is the dance?" **"Nika nanage itswoot mamook tanze,"** "I saw a black bear dancing." (The black bear has a habit of standing on his hind feet and stepping sidewise slowly with a swaying motion when all alone in the woods. This is probably done to enable him to see over the bushes, etc. The movement is considerably like a slow Indian dance—hence the above use of **"tanze."** (I saw a black bear making-dance.")

MILK.

TATOOSH.

A as in hat; oo as in coo; accent -tat and pronounce Tat-too-sch.

This word more properly means "The breasts-of-a-woman" or "Round-like-a-woman's-breast." In actual use in Chinook the above is the primary meaning, but like many other Chinook words it has been "stretched" to cover associate-ideas connected with the original or primary meaning until now **"Tatoosh"** means "breasts" (in above sense) "milk," "udder," "bosom," "teat," etc.; in short, the whole idea of the female food-supply-for-the-offspring. It is used in speaking of cattle or other animals more than any way in the above meanings, though it is also used in connection with mother and babe.

Examples: **"Halo yahka moosmoos mamook muckamuck copo beebee—iskum sick tatoosh,"** "No she (that) cow make food for baby—get sick udder." (Idea: "That cow does not nurse her calf because her udder is sore.")

BELL.

TINTIN.

Pronounce Tin-tin.

This word means "bell' and is an example of imitation of sound being made into a word to mean the sound of the thing that makes it. It is sometimes used to mean "hour" in the sense of the clock-bell-rings-on-the-hour, therefore, **"Ict tintin,"** is "one hour" (from any given starting point as noon **("sitkum-sun)**, etc.). The word is now almost obsolete.

WHITE.

T'KOPE.

O as in oat; accent -kope- and pronounce T-kope with the "T" sound sharp, short and distinct. To make it try the sounds of "T" and "K" each separate but made as quickly as you can, "T" first, "K" following, then add "ope" as in hope.

The word means "white" and is used to designate "pure white" or any color near-white as "gray," "light yellow," etc. Mostly it is used to mean "white" as against any other color, however, and it is a qualifying word for fixing the color of an object in its usual use.

Examples: **"T'kope chickamun,"** "White metal (silver)." **"Okeoke t'kope house,"** "That is a white house." **"T'kope pent delate klosh,"** "White paint is very good."

TOMORROW.

TOMOLLAH.

Corruption of the English "tomorrow" used in Chinook to mean same as "tomorrow" in English. Use same way.

BRIGHT — SHINING.

TWAGH.

A as in father; pronounce Twah-guh. (This is as near as English will give the sound of "gh.")

"Twagh" means "star" or "light," "bright light," "shining," "glittering," etc. It is little used, however, and would be understood by few Chinook speakers of today. It should be preserved in the above meanings as it is good Chinook.

Examples: **"Yowah delate twagh,"** "There is a fine, bright star." **"Boston man mamook twagh copo nose copo polalie-illahee copo salt-chuck,"** "(The) white man (has) built (a) light on (the) point of (the) sandspit (that runs) into (the) salt-water."

SWEET.

T'SEE.

Means "sweet." Little used now. **"Kahkwa sukwah,"** (like sugar) is more apt to be used now. **"T'see"** should be preserved in its present meaning, however, as it is good Chinook.

TO MISS — MISTAKE.

T'SEEPEE.

T's as a hissing sound; ee as in sleep; accent -t'see- and pronounce Tse-e-pee.

"T'seepee" means "mistake" primarily but it is used as a qualifying word to mean "error," "blunder," "deceit," etc.

Examples: **"T'seepee illahee,"** "False point" (meaning a point of land that looks like another one that serves as a guide—a false landmark). **"John mamook poo copo mowitch pe t'seepee pe halo iskum,"** "John shot at a deer but missed and no get (it)."

The word is very little used now and is scarcely ever heard in the Puget Sound country. There is no good reason why it should not be preserved as it is good Chinook.

CRACK — SPLIT.

T'SCHUG.

Pronounce as written with T's as a hissing sound.

Means "crack" or "split" but is so little used as to be practically obsolete. Should be preserved.

Examples: **"Mamook t'schug okeoke stick,"** "Split the wood." **"Delate solleks yahka tahmahnawis mamook illahee delate t'schug pe lamount'n delate piah,"** "Very angry him (the) Tahmahnawis, (they) make (the) earth very much crack open and (the) mountains very much burn."

ONE HUNDRED.

TUKAMONOCK.

U as in up; o as in more; o as in knock; accent -mo- and pronounce Tuck-a-moh-nock.

Means "One hundred" (numeral). (For uses see "Counting in Chinook.")

NEEDLE.

TUPSHIN.

U as in up; i as in skin; accent -tup- and pronounce Tupp-shin.

Means a "needle." Use same as English "needle." Little used except in trading.

Examples: **"Mamook coat klosh copo tupshin,"** "Make good the coat with a needle" (mend the coat). **"Kah nika tupshin?"** "Where (is) my needle?"

HAIR.

TIPSO.

I as in hit; o as in oat; accent -tip- and pronounce Tip-soh.

Means primarily "hair" but is flexible enough so it covers "grass" or any like plant which is, by using **"illahee"** as a prefix word, converted into "earth-hair" **(illahee tipso).** Any kind of fur or hair or anything hair-like is **"tipso"** and nearly always some prefix word is used to fix the kind or color of the hair. Sometimes it is "hair-of-the" when some following word is used to name some particular thing, thus: **"Tipso copo mowitch"** (hair-of-the deer); usually a prefix word is used, however, instead of a followup word with it.

Examples: **"Nika klale tipso,"** "I (have) black hair." **"Konaway illahee tipso klosh—mamook cut?"** "The grass is good (ripe, full grown) (shall I) make it cut?" **"Konce chaco cole yahka ena tipso delate klosh,"** "When the cold comes he (the) beaver fur (it) will be very good."

SPOTTED—MIXED COLORS.

T'ZUM.

T sounds t-s-s-s; u as in up; accent -zum- and pronounce T-s-s-s-zum.

Means "spotted" primarily, but the idea of "spotted" is enlarged to cover any mixed or broken colors, anything printed, marked, figured, written or painted.

Examples: **"Okeoke t'zum papah,"** "That letter (or newspaper, printed paper, etc.)" **"T'zum sail okeoke,"** "That is broken-color cloth" (plaid, calico, etc., where colors are not used solid). **"Yahka man comtox chuck stick copo t'zum mamook copo,"** "He (the) man knows his logs in the water by the mark he puts on." **"Delate hiyu tenas t'zum pish,"** "Very great many little-spotted-fish (trout)." **"Okeoke man wawa copo t'zum stick,"** "That man talks with a stick-that-makes-marks (pencil, pen or brush)."

GRUNTED "UGH!"

UGH.

Many wordless expressions of thought are used by Indians to express definite ideas that are as well understood as words. The grunted "Uh" or "Ugh" is used in Chinook by many Indians and has various meanings the same as anything else spoken. To use this "grunt" intelligently one must know the way to give its meaning by inflection, thus:

"UGH"—Just short, and with level tone means that "I agree with you," "yes," "all right," etc.

"UGH"—Prolonged, with upward inflection, means wonder, "Is that so?" "Can it be!" etc.

"UGH"—Prolonged, with downward inflection, but spoken softly, means "pity," "sympathy," "helplessness," etc.

"UGH"—Explosive, short, sharp and rather loud means protest, "No, no!" "Do not!" etc.

The Chinook student should master all the various tonal meanings of "Ugh" and also the full meanings and tones of **"A-a-a-h!" "A-a-a-a-nah!"** and **"A-a-a-e!"** for the Indians use these "grunts" a great deal and convey a lot of ideas by their uses. (See above three words under "A.")

NONE—NOT.

WAKE.

A as in skate; e almost silent; pronounce same as English.

"Wake" in Chinook is, in a way, interchangeable with **"Halo"** and means "not," "none" or "no." It is, however, not so positive in negative power as "No" in a usual sense, though it can be if necessary. In ordinary conversation it is used more to mean "not" than in any other sense, and **"Halo"** is used to mean positive "NO."

Examples: **"Wake mika tika okeoke,"** "Not I wish-for that." **"Wake hiyu,"** "Not many." **"Wake siah,"** "Not far." **"Wake nika tumtum,"** "I think not." **"Wake klosh okeoke,"** "That is not good." **"Wake mesika mamook,"** "We will not do that." **"Klosh kahkwa—wake mahsh,"** "It is good—let it alone." (Literally: Good like-that, not (you) throw-away (it).) (Idea: "It is good, do not disturb it.") **"Wake nika nanage,"** "I did not see (it)." **"Wake lalie nesika chaco,"** "We will come before long." (Literally: "Not-long we come.")

TALK—SPEECH—TO TALK—VOCAL UTTERANCE OF ANY KIND BY ANY ONE AT ANY TIME.

WAWA.

A as in father (both syllables); accent first syllable; pronounce Wah-wah with slight h sound at end of each syllable.

"Wawa" is the Chinook speech-symbol and means "talk" of any kind, any place, any time, by any one. It is always qualified by some word that fixes the time, place, subject or some other particular meaning concerning the "talk" spoken of.

Examples: **"Klosh wawa,"** "Good talk" (well spoken). **"Comtox Chinook wawa?"** "(Do you) understand Chinook talk?" **"Mox wawa,"** "Double talk" (a lie). **"Mika wawa copo Chim,"** "You tell Jim," **"Halo wawa mika,"** "I will not tell." (Literally: "No talk, me." **"Heehee wawa mika wawa,"** "Foolish talk you talk." **"Nika mamook t'zum pepah wawa,"** "You make paper-talk" (you write it down on paper). **"Halo nika comtox mika wawa,"** "No I understand your talk."

POTATO.

WAPATO.

A as in swap; a as in fate; o as in oat; accent -wap- and pronounce Wap-pay-toh.

Originally this word was the name of the root of the plant now called **"Wapato"** by the whites (Sagititaria Sagittifolia) which was used as a food by the Indians. Since the white settlement of the country the meaning has changed to cover the potato or any other potato-like bulb (such as dahlia, etc.). Common usage has made "potato" the article meant when **"wapato** is used (though the word sounds more "waugh-pay-toh" with accent on first syllable) alone nowadays, and when the real **"wapato"** is meant it is called **"Siawash-wapato"** to distinguish it from common potato. This use is making the original meaning obsolete and it will be lost before long and probably the word itself will change to **"waugh-pay-toh"** unless the original meaning is preserved as it should be.

WARM.

WAUM.

Corruption of English "warm" pronounced in Indian patois.

Means same as English "warm." Degree of "warm" is fixed by using other words as prefix or to follow **"waum."**

Examples: **"Waum,"** "Warm." **"Hyas waum,"** "Quite

warm." **"Delate waum,"** "Very warm." **"Hiyu delate waum,"** "Hot." **Halo waum,"** "No-warm." **"Tenas waum,"** "A little warm." **"Klosh sun, hiyu waum,"** "A nice warm day." **"Hi-i-i-i-yu dela-a-a-a-te waum, kahkwa piah,"** "A very-great-deal-hot-like-fire!"

AGAIN — OVER AGAIN.

WEGHT.

E as in get; pronounce as written.

Means "again," "repeated," etc. Very little used any more. Nearly obsolete.

WIND.

WIND.

Same as English; means same; used same. Also used to mean same as English "breath," or "breathe" when used thus: **"Halo wind,"** "I am out of wind" (no breath left); "I am short-winded" (hard to breathe), etc.

A TALE.

YIEM.

Pronounce almost Iem.

Means a story or tale. So very little used nowadays as to be practically obsolete, though it should be preserved as it is good Chinook.

HE — HIM — HER — IT — HIS. (THE THIRD PERSON SINGULAR.)

YAHKA.

A as in father in both syllables; accent -yah- and pronounce Yah-kah. (The "a" in this word has near the broad "a" of YAW but not quite—about halfway between YAH and YAW is about as near as it can be placed in English, though YAH will be understood easily.)

"Yahka" is usually used in Chinook to mean **"he"** or "him" or "his" in the same sense as English, but it is frequently used also in the Indian sense of sentence construction which places the subject and then says "it" is so and so, thus: **"Okeoke canim, yahka iskum sail."** (Literally: "That canoe, it has a sail. In this case **"yahka"** means **"it"** (that canoe). **"Okeoke man yahka pelton,"** "That man, **he** (is) crazy," is another instance of the same construction, and this method is commonly used in all Indian languages. More often, however, **"yahka"** means "he," "him," "her," or "his" ("belongs-to-him") and is used in conversation very frequent-

ly to cover all of these meanings in the usual elastic way that all Chinook words are used more or less.

Examples: **"Yahka man,"** "Him" (that-man in particular). **"Mesika chaco copo yahka canim,"** "We came in him (that) canoe." **Delate klosh yahka muckamuck,"** "Very good him (that) food." **"Yahka wawa copo nika,"** "He told me" or "spoke-to-me." **"Yahka klootchman copo nika,"** "She (that woman) is my wife." **"Klosh spose yahka man wawa Chim,"** "Good, if he (that man) tells (or will tell) Jim." **"Yahka delate klosh man; yahka skookum mamook,"** "He (is a) very good man; he (is a) strong worker."

HERE OR THERE.

YOWAH.

Ow together as in how; a as in father;accent -yow- and pronounce Yow-wah.

"Yowah" means either "here," "this place," or "there," "that place." The meaning is brought out by nod or gesture indicating "over yonder" or "here alongside" as the case may demand. Without the gesture it is used to follow any combination of words indicating place as "over-the-mountains there is," etc. Or "The-paddle, **here** it is," etc. More often it is used with the gesture to indicate place, however.

Examples: **"Mika chaco yowah,"** (with gesture indicating "here by me") "You come here." **"Mika klatawa yowah"** (with gesture indicating some particular place over yonder), "You go there." **"Enati yahka lamount'n, mesika klatawa yowah,"** "Over him (the mountain) we will go there." **"Mika mitlite yowah, nah?"** "You live there, yes?" (Idea: "Do you live there?) **"Halo, nika mitlite yowah,"** "No, I live here" (gesture to indicate place in both of the last sentences).

.... Note: **"Yukwah"** is used to indicate "here" also but it is not common. The usual word is "yowah" for either "here" or "there" and the gesture is used with it to indicate which place is meant.

STOMACH.

YAKWAHTIN.

A as in father, both syllables; i as in tin; accent -kwah- and pronounce Yah-kwah-tin.

Means "stomach," "belly" or "intestines," depending on use.

Examples: **"Tenas man yahka iskum sick copo yakwahtin,"** "This little boy he get sick inside (bellyache)." **"Mamook mahsh yakwahtin copo mowitch pe lolo itlwillie,"** "Take the entrails out of the deer and bring the meat." (Not very much used any more.)

COUNTING IN CHINOOK

The numbers from one to ten are:
One-half—**Sitkum.**
One—**Ict.** (**"Tilikums of Elttaes"** spelling **Ihkt.**)
Two—**Mox.** (**"Tilikums of Elttaes" spelling Moxt.**)
Three—**Klone.**
Four—**Lokut.**
Five—**Kwinum.**
Six—**Tokum.**
Seven—**Sinamox.**
Eight—**Stotekin.**
Nine—**Kwaist.**
Ten—**Tatlum.**

From ten to twenty the numbers are made by using ten as start and adding the necessary number to make the total wanted, thus: **"Tatlum-pe-ict,"** "Ten-and-one" (Eleven). **"Tatlum-pe-stotekin,"** "Ten-and-eight" (Eighteen). **"Tatlum-pe-kwinum,"** "Ten-and-five" (Fifteen), and so on, using any needed combination.

Above nineteen a multiple of ten is used, thus: **"Mox-tatlum,"** "Two-tens" (Twenty). **"Klone-tatlum,"** "Three-tens" is "thirty"; "four-tens," "forty," etc. The units of any number above nineteen are indicated thus: **"Mox-tatlum pe lokut,"** "Two-tens and four" (Twenty-four). **"Kwinum-tatlum pe klone,"** "Five-tens and three" (Fifty-three), and so on up to **"Tatlum-tatlum,"** "Ten-tens" (One hundred).

One hundred is also called **"Tukamonuk,"** but not often. **"Tatlum-tukamonuk"** is "Ten-hundreds" (One thousand).

It is not often that numbers running very high are used in Chinook. In ordinary use the numbers up to twenty are frequently used and above that only seldom. When "one hundred" is reached the idea becomes "very many" in the Indian mind and is apt to be expressed as **"hiyu"** while **"Hiyu-delate"** is apt to cover numbers beyond one hundred, meaning "a-very-great-many."

LIST OF FEWEST WORDS NEEDED TO CARRY ON ORDINARY CONVERSATION IN CHINOOK

Thorough understanding of the following list of words, with their manifold meanings, will enable anyone to carry on an ordinary conversation in Chinook. The words used in one locality **only** and the seldom-used words are omitted, and only the words in common, or general use, are included here.

For full and complete meaning of each of these words and complete list of words that are little used, see Part One.

Ahncuttie—Time past.
Alta—Now.
Alki—Time to come.
A-a-a-h!—Exclamation confiming a statement.
A-a-a-nah!—Almost same as a-a-a-h.
A-a-a-a-e!—Wonder, sympathy, etc.
Ats—Sister.
Boston—White man.
Bebe—Baby.
Canim—Boat.
Capo—Coat.
Copo—With, at, in, out, etc.
Chaco—Come.
Chickamun—Metal of any kind.
Chick-chick—Wheel.
Chuck—Water.
Cultas—Bad.
Calipeen—Gun.
Calitan—Shot, cartridge, arrow.
Chee—New.
Comtox—Understand.
Chetwoot—Brown bear.
Cole—Cold.
Chinoos—Tobacco.
Cooley—Run, race.
Cosho—Pig.
Delate—Very.
Diaub—Devil.
Dly—Dry.
Doctin—Physician.
Dollah—Dollar (Money).
Ena—Beaver.
Esick—Paddle.
Elip—Before, in front.
Enati—Across.
Enapooh—Muskrat.
Gleece—Grease, fat.
Huloime—Different.
Hyak—Quick, fast, hurry.
Halo—No.
Hahlakl—Open.
Haul—Pull, drag.
Heehee—Joy.
Hoolhool—Mouse.
House—House.
Humm—Stink.
Hyas—Big.
Hiyu—Plenty.
Ict—One.
Icta—What.
Ictas—Things.
Itlwillie—Flesh, meat.
Itswoot—Black bear.
Illahee—Land.
Iskum—Get.
Kah—Where.
Kekwillie—Down.
Kahpo—Older brother.
Kullakulla—Bird.
Kowmux—Dog.
Kapswallie—Steal.

Kaupee—Coffee.
Keelapi—Up-side-down.
Kuitan—Horse.
Klale—Black, dark blue.
Klap—Find.
Kliskwis—Mat made of rushes
Klone—Three.
Kow—Tie, fasten.
Kull—Hard, solid.
Kwahtah—Quarter.
Kwaist—Nine.
Kwan—Glad.
Kwass—Afraid.
Kwinum—Five.
Kwolan—Hear.
Klaska—They, them.
Klaxtah—Who, which.
Kahtah—How, why.
Kahkwa—Like.
Kimtah—Behind.
Klah—Clear of, clear.
Klahowya—How are you?
Klatawa—Go.
Klone—Three.
Klonas—Perhaps, if.
Kly—Cry.
Klosh—Good.
Klootchman—Woman.
Kokshut—All broken up.
Konaway—All.
Kunamox—Both.
Konce—When, how much, how many?
Kwonesum—Always.
Lamount'n—Mountain.
Lalie—Short time.
Lamessin—Medicine, drugs.
Lapeep—Pipe.
Lokut—Four.
L'ahb—Killikinick.
Lahash—Axe.
Lagoom—Pitch.
Lacasset—Trunk, box.
Lope—Rope, string.
Liplip—To boil.
Lesack—Bag, pocket.
Lepool—Grouse, chicken.
Lamah—Hand, arm.
Latait—Head.
Lapote—Door.
Laplash—Board, lumber.
Lepee—Foot.
Lolo—Carry.
Mahkook—Trade, buy, sell.
Mesahche—Vile, rotten.
Mitlite—Live, stay.
Muckamuck—Eat, food.
Mika—You, your.
Mesika—Yours, you—together.
Memaloose—Dead, destroyed.
Mamook—To do, act, move.
Mahsh—Throw away.
Mama—Mother.
Mox—Two.
Moon—Moon.
Moosmoos—Cattle or elk.
Moosum—Sleep.
Mowitch—Deer.
Man—Man or male sex.
Nah—Hello.
Nanage—See, seen. Will see.
Nem—Name.
Nika—I, me, my or mine.
Nesika—We, us, our.
Nowitka—Yes.
Ollalie—Berry.
Okeoke—That or this.
Oleman—Old.
Olehut—Road.
Olo—Hungry.
Opoots—Rear, stern, tail.
Ow—Brother.
Pe—And, but, than, or, etc.
Pelton—Crazy.
Piah—Fire.
Polikely—Night.
Polalie—Powder, sand.
Potlatch—Give away.
Pahtlum—Drunk.
Pent—Paint.
Papa—Father.
Pahseesee—Blanket.
Pepah—Paper.
Pil—Red.
Poo—Shoot.
Pukkuk—Fight.
Pusspuss—Cougar, cat.

Sail—Cloth, woven goods.
Sapolil—Flour, meal.
Seeowist—Eyes, face.
Solleks—Mad, temper.
Spose—If.
Siah—Far, long distance.
Sitkum—One-half.
Skookum—Strong.
Stone—Stone, stone-like.
Sahale—Up, up above.
Salmon—Salmon.
Salt—Salt.
Schappo—Hat.
Shem—Shame.
Sukwah—Sugar.
Sick—Sick.
Sinamox—Seven.
Siawash—Indian of the Coast.
Skin—Skin.
Snass—Rain.
Stotekin—Eight.
Sun—Sun or day.
Stick—Tree, timber.
Tahmahnawis—Magic.
Tilacum—Friend.
Till—Tired, heavy.
Tenas—Little.
Tika—Want.
Tumtum—Heart.
Tyee—Chief, head man.
Tokum—Six.
Tatlum—Ten.
Talapus—Coyote.
Tanze—Dance.
Tatoosh—Milk, breast.
T'kope—White.
Tomollah—Tomorrow.
Twagh—Bright.
T'see—Sweet.
Tschug—Crack, split.
Tuckamonuck—One hundred.
Tupshin—Needle.
Tipso—Hair.
T'zum—Mixed colors.
Ugh—Grunted exclamation of surprise, etc.
Wake—None, not.
Wawa—Talk.
Wapato—Potato.
Waum—Warm.
Wind—Wind.
Yahka—He, him, her.
Yowah—Here or there.

WORDS IN COMMON USE IN ASSOCIATED GROUPS

NOTE.—"Wake" (not) and "Halo" (no) are interchangeable in Chinook and are given below to mean "not" or "no" as they are commonly used in ordinary conversation; note that sometimes one is used and sometimes the other without apparent reason. This is because they are usually used in conversation just as they are here, though either "Wake" or "Halo" could be used in any case for either "not" or "no" and the listener would understand the meaning.

How, Why } **Kahta.**

When—**Konce.**
Where—**Kah.**
Who—**Klaxtah.**
What—**Icta.**
Big—**Hyas.**
Not big—**Wake hyas.**
Little—**Tenas.**
Not little—**Wake tenas.**
Very—**Delate.**
Not very—**Wake delate.**

Many, Much } **Hiyu.**

Not much, not many—**Wake hiyu.**
Across—**Enati.**
Upside down—**Keelapie.**
Before—**Elip.**
Behind—**Kimtah.**

Up, Over } **Sahale.**

Down, Under } **Kekwillie.**

Father—**Papa.**
Mother—**Mama.**
Brother—**Ow.**
Sister—**Ats.**
Man—**Man.**
Woman—**Klootchman.**
Boy—**Tenas man.**
Girl—**Tenas klootchman.**
Friend—**Tilacum.**
No friend—**Halo tilacum.**

I, Me, My, Mine } **Nika.**

Our, Ours, Us } **Nesika.**

You, Your own } **Mika.**

Yours, all You together } **Mesika.**

Their, They, Them } **Klaska.**

He, She, It } **Yahka.**

Hot—**Waum.**
Not hot—**Halo waum.**
Cold—**Cole.**
Not cold—**Halo cole.**

Rain—**Snass.**
No rain—**Halo snass.**
Snow—**Cole-snass.**
No snow—**Halo cole-snass.**
Dry—**Dly.**

Not dry—Wake dly.
Water—Chuck.
No water—Halo chuck.

Give—Potlatch.
Not give—Wake potlatch.

Take, Want } Tika.
Not take, not want—Halo tika.

Get—Iskum.
Not get—Wake iskum.
Throw away—Mahsh.
Not throw away—Halo mahsh
Carry—Lolo.
Not carry—Wake lolo.

Speak—Wawa.
Not speak—Halo wawa.

How are you—Klahowya.
Miserable—Klahowyum.
Strong—Skookum.
Not strong—Wake skookum.
Glad—Kwan.
Not glad—Wake kwan.
Good—Klosh.
Not good—Wake klosh.
Afraid—Kwass.
Not afraid—Wake kwass.
Bad—Cultas.
Not bad—Wake cultas.
Indifferent—Klonas halo.
Laugh—Heehee.
Not laugh—Wake heehee.
Drunk—Pahtlum.
Not drunk—Wake pahtlum.
Sick—Sick.
Not sick—Wake sick.
Crazy—Pelton.
Not crazy—Wake pelton.
Mad—Solleks.
Not mad—Wake solleks.

Yes—Nowitka.
No—Halo.
Not—Wake.
Perhaps—Klonas.

All—Konaway.
Not all—Wake konaway.

If—Spose.
Not if—Wake spose.
Like—Kahkwa.
Not like—Wake kahkwa.
Different—Huloime.

Now—Alta.
Time-to-come—Alki.
Time-past—Ahucuttie.
Always—Kwonesum.

Day—Day.
Night—Polikely.

Go—Klatawa.
Not go—Wake klatawa.
Come—Chaco.
Not come—Wake chaco.
Stay—Mitlite.
Not stay—Wake mitlite.

In, Out, Through, Against, To, And, With, Without, On } Copo.

Speak—Wawa.
Not speak—Halo wawa.
See—Nanage.
Not see—Wake nanage.
Think or feel—Tumtum.
(Note.—Tumtum also means mind or heart.)
Not feel—Wake tumtum.
Hear—Kwolan.
Not hear—Wake kwolan.
Taste—Muckamuck.
Not taste—Halo muckamuck.
Smell—Humm.
Not smell—Halo humm.
Hungry—Olo.
Not hungry—Wake olo.
Thirsty—Olochuck.
Not thirsty—Wake olochuck.

Foot—Lepee.
Hand—Lemah.
Hair—Tipso.

Eyes—**Seeowist.**
Name—**Nem.**

Live—**Mitlite.**
Not live—**Wake mitlite.**
Die—**Memaloose.**
Not die—**Halo memaloose.**

Do—**Mamook.**
Do not—**Halo mamook.**

Buy, Sell, Trade } **Mahkook.**
Not buy, sell, trade—**Halo mahkook.**

Blue—**Klale.**
Black—**Delate klale.**
White—**T'kope.**
Red—**Pil.**

Pig—**Kosho.**
Horse—**Kuitan.**
Cow—**Moosmoos.**
Dog—**Kowmux.**
Cat—**Pusspuss.**
Bird—**Kullakulla.**

Wagon—**Chick-chick.**
Road—**Oiehut.**

Grass—**Illahee tipso.**
Boat—**Canim.**

Far—**Siah.**
Near—**Yowah.**

Water—**Chuck.**
Fire—**Piah.**

Hungry—**Olo.**
Thirsty—**Olochuck.**
Coffee—**Kaupee.**
Sugar—**Sukwah.**
Milk—**Tatoosh.**
Butter—**Tatoosh gleece (or lackles).**
Berries—**Ollalie.**

Mutton—**Lemoto.**
Beef—**Moosmoos.**
Venison—**Mowitch.**
Bear—**Itswoot.**

Bread—**Piah-sapolil.**
Flour—**Sapolil.**
Rice—**Lice.**
Potato—**Wapato.**
Beans—**Shotollalie.**
Eat—**Muckamuck.**
Food—**Muckamuck.**
Salt—**Salt.**
Pepper—**Waum Polalie.**
Dishes—**Muckamuck ictas.**

Pipe—**Lapeep.**
Tobacco—**Chinoos.**
Match—**Piah stick.**

Cloth—**Sail.**
Needle—**Tipshin.**
Thread—**Tenas lope.**

Paper—**Papah.**
Ink—**Klale chuck.**
Pen—**T'zum stick.**
Writing—**Wawa papah.**
Printing—**T'zum papah.**

NUMBERS.

One-half—**Sitkum.**
One—**Ict.**
Two—**Mox.**
Three—**Klone.**
Four—**Lokut.**
Five—**Kwinum.**
Six—**Tokum.**
Seven—**Sinamox.**
Eight—**Stotekin.**
Nine—**Kwaist.**
Ten—**Tatlum.**
One hundred—**Tuckamonuk.**

WORDS OF LIKE SOUND BUT DIFFERENT MEANING

Ict—One.
Icta—What.
Ictas—Things.

Inapoo—Louse, flea.
Enapooh—Muskrat.

Solleks—Mad.
Sokoleks—Pantaloons, leggings.

Kahkwa—Like.
Kahtah—How, why.
Kimtah—Behind.

Klahowya?—How are you?
Klahowyum—Miserable.

Klaska—They.
Klaxtah—Who.

Hiyu—Many.
Hyak—Quick.

Nika—I.
Mika—You.
Nesika—Us, we.
Mesika—Your, yours.

Hyas—Big.
Tenas—Little.
Klonas—Perhaps.

Alta—Now.
Alki—By and bye.

Pelton—Crazy.
Pahtlum—Drunk.

Elip—Before.
Enati—Across.

Mahsh—Throw away.
Mamook—Do.
Mahkook—Trade.

Tilacums—Friends.
Till—Heavy.
Tika—Want.

EXAMPLES OF ORDINARY CONVERSATION IN CHINOOK WITH ENGLISH TRANSLATION

NOTE:—The "idea" given here is the **sense** or **idea** of the sentence conveyed by the spoken words. Notice how Chinook condenses **ideas** into **a few words** and **conveys intelligence by inference.** This is the graphic value of Chinook which thus becomes largely a word symbolism or kind of a "verbal shorthand" instead of an ordinary spoken language.

"Klahowya, six!"
"How are you, friend!"

"Klosh nika."
"Good (am) I."
(Idea: I am well.)

"Kah mika klatawa?"
"Where you (are) go(ing)?"

"Nika klatawa copo nika house. Chaco?"
"I go to my home. (Will you) come?"

"Nowitka; nika tika nanage copo mika canim."
"Yes; I want (to) look over your canoe."
(Idea: Yes, I wish to take a look at your canoe.)

"Klosh kahkwah; spose mahkook—nah?"
"Good like that; perhaps buy (it) —no?"
(Idea: That is good; maybe you would like to buy it?)

"Halo mahkook; nika mamook chee."
"No buy (it) I make new (canoe)."
(Idea: No, I do not wish to buy; I am making a new one myself.)

"Yowah nika canim; klosh spose klosh nanage. Okoke
"There my canoe (is); good if good look (you). That
delate skookum canim."
very strong canoe."
(Idea: There is my canoe. It would be well for you to look it over carefully. It is a very strong, well built canoe.)

"Klosh kahkwah."
"Good like that."

(Idea: What you say is good, I will take your advice.)

"Chaco copo house pe nanage nika klootchman."
"Come to house and see my wife."

"Okeoke nika klootchman—okeoke nika tilacum Chon Bance."
"This my wife — this my friend John Vance."

(The wife)—**"Klosh; chaco pe mitlite—wake lalie mesika muckamuck."**
"Good; come (in) and stop — not long we eat."

(Invitation to dinner.)

"Halo mitlite nika—Nika klatawa hyak pe klap nika ow. Mesika klatawa enati yahka chuck copo Seattle pe klap nika klootchman mitlite copo nika tenas ow pe klatawa copo nika klootchman ats elip chaco polikely."
"No stop me — I go quick and find my brother. We go across him (the) water to Seattle and find my wife (who) stays with my small brother and go to my wife's sister before come night."

(Idea: No, I cannot stop, I must go quickly and find my brother, then we must go across the water to Seattle and meet my wife who is staying with my younger brother and then we must go on to my sister-in-law's home before night.)

"A-a-a-e! Wake lalie mesika. Chaco pe tenas mitlite copo nesika. Lolo mika klootchman pe konaway mesika klatawa copo kuitan siah copo lamount'n illahee pe iskum olallie — nah?"
"Very well! Not long you-all-together. Come and little (while) stay with us. Bring your wife and all (of) us go with horses far into mountains land and get berries — do you agree?"

(Idea: Very well. Before long all of you come and stay with us for a while. Bring your wife (and family) and we will all go on a berrypicking trip with the horses into the mountains, would you like to do this?)

"A-a-a-e! Delate cultas cooley— nah?"
"I agree! Very pleasure-trip — is that it"

(Idea: That would be fine! A regular pleasure trip, that's the idea, isn't it?"

TRADE CONVERSATION.

"Nika tika t'zum sail."
"I want printed (or broken-colored cloth, calico or figured goods).

"Nowitka. Klosh okeoke?"
"Yes. Good this (kind)?"

"Halo; klale pe T'kope."
"No; black and white."

"Klosh kahkwa okeoke?"
"Good like this?"

"Nowitka—konce chickamun?"
"Yes — how (much) money?" (What does it cost?)

NOTE:—Ordinarily **"Konce"** means "When" but it is always used thus: **"Konce chickamun?"** to mean "How much money?" It is never used in any other way to mean "how" but is **always** used as above when "How much money?" is meant.)

"Ict yard, sitkum dime."
"One yard, half dime."

"Klosh; tatlum yard nika tika."
"Good; ten yards I want."

"Spose nika mahkook konaway nika lacasset lokut tatlum
"If you (will) buy all my baskets four tens of
yard nika mahkook."
yard(s) I buy."

(Idea: If you will buy my baskets I will buy forty yards of (this) cloth.)

WORK CONVERSATION.

"Chim, nika tika mahsh konaway stick copo nika
"Jim, I want taken (away) all timber from my
illahee. Konce chickamun ict sun mika tika spose mamook
land. How much money (per) one day you want if make
mahsh konaway stick spose mamook klosh copo piah
taken away all timber (and) if make good for fire
copo lasee pe lahash pe mamook haul copo kuitan copo nika
with saw and axe and make haul by horse to my
house?"
house?"

(Idea: Jim, I want this land of mine cleared. How much do you want per day to clear away all the timber and to cut it into stove wood for my fire with saw and axe and haul it to my house?)

"Ict dollah pe sitkum ict sun—klosh spose kahkwa."
"One dollar and one-half one day—good if like that."

(Idea: I will do it for a dollar and a half a day and be satisfied to do it for that.)

INFORMATIONAL CONVERSATION.

"Nah six! Mika comtox kahtah oiehut mesika klatawa
"O friend! You understand what road we go
spose chaco copo Tom Chones house?"
suppose come to Tom Jones' house?"

(Idea: O friend! Do you know what road we take to reach Tom Jones' house?)

"Nowitka, klatawa copo okeoke oiehut tenas siah pe konce
"Yes, go by this road little far and when
nanage oiehut klatawa copo sun mika klatawa yowah pe
see road go(ing) toward sun you go there and
wake alki mika nanage house copo stick yowah."
not (long) by and by you see house in woods over there."

(Idea: Yes, go along this road until you see a road going East then you go along that road not far (a little way) and you will see the house over there (to the right) in the timber.)

NOTE:—It is hard to write this kind of conversation as the gestures cannot be written and it is the gestures used by the speaker that indicate place, direction, etc., and designate **what** road that is to be followed. The conversation, however, will give a good idea of the way Chinook is put together to convey ideas.—Author.

CHANCE CONVERSATION.

"Klahowya! Halo mika nanage t'solo kuitan? Ict klale,
"How are you! No you see lost horse? One black,
ict t'zum —konaway mamook kokshut mesika lope pe klatawa
one spotted— all made broken their ropes and go
hyak copo polikelie. Klosh nanage nika copo konaway stick
quick in night. Good look I in all timber
pe halo klap. Mika nanage?"
and no find. You see?"

(Idea: How are you. Did you see any stray (or lost) horses? I have lost two, one black, and one spotted—they broke their ropes and got away last night. I have looked good in the timber but can't find any trace of them. Did you see them?)

"Halo nanage, wake siah mesika chaco."
"No see, not far we come."

SOCIAL CONVERSATION.

"Konaway tilacum! Copo tatlum sun nika mamook tanze
"All friends! In ten days I make dance
copo nika house. Delate heehee, delate muckamuck pe delate
at my house. Much fun, much eating and much
tanze. Hiyu delate klosh heehee. Chaco konaway tilacum
dance. Many much good fun. Come all friends
pe cultas heehee mamook copo mesika; lolo klootchman
and good-time-fun make with us; bring wives
pe ictas copo canim copo piahchuck illahee spit pe iskum klosh
and goods in canoe to "Whiskey spit" and get good
heehee. A-a-a-ah!"
fun. It is as I say!"

(Idea: Invitation to feast dance. "Listen, everybody! In ten days I will give a feast dance at my house. We will have plenty of fun, plenty to eat and a good time. Come all friends and have a good time with us, bring your wives and families and your outfits in your canoes to "whiskey spit" and have a good time with us. You won't regret it. It is as I say.")

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